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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: All-infolding God love and protection frees me from every thought of fear, and I am strong and well.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My mind is filled and satisfied with Thine all-infolding substance, and all things are added.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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When the Light Came

A TRUE EXPERIENCE

BY JOAN DAVIS

I SEEMED TO HEAR the doctor's words "There is nothing I can do for you, Miss Davis." My mind did not seem to register his meaning. "Nothing I can do for you."

"You mean—you don't mean——"

"That you are going blind! Yes, Miss Davis." There was a hint of softness in his crisp tones. "Complete rest may stave it off for a time. That is the best I can tell you."

Back in the little studio where I had spent so many happy hours I walked the floor trying to think. Blind! Never again to see the green fields, the swaying branches of the trees, the flight of the birds, the happy-faced children. Never again to put those things I so loved on the canvas! For I was an artist, and though only twenty-eight years of age I had gained more than slight recognition for my landscapes and animal paintings.

The doctor had said that with rest I might stave off

the blindness, so I closed my studio, packed a few personal things, and with my old nurse, who had been with me all my life (I had been an orphan since I was fifteen), we started for Southern California.

It was a gloriously beautiful day in early May when we reached the land of sunshine. Never, it seemed to me, had the world looked so beautiful, never more desirable. But soon all those beauties would be shut away from me. With the doctor's verdict still fresh in my mind, I actually looked each day for the light to go out.

Six months later I awoke to a dark world. I felt the warm sunshine on my cheek. I knew the sun was shining. But all was dark. I had gone blind.

I will not dwell upon those first few weeks and months. The blankness of the years before me was terrifying. Ten, twenty, thirty years of darkness! Helpless! After the first paralyzing fear, a reaction set in that made me come to hate the God that I had been taught as a child to love and reverence. I refused to let Nurse Margy read or talk to me about God. Even the religious programs on the radio were turned off. Bitter and hard were my thoughts and my heart during those dark days five years ago.

I did not know that Margy was praying for me: for physical light as well as for the spiritual light that had gone out in my soul. Those earnest prayers were not to go unanswered. I had been in a world of darkness nearly a year when the first ray of spiritual light filtered in. Listening to the radio one Sunday evening, I heard the words "Let there be light." Not knowing it was a religious service I did not turn it off as had been my wont. The words were from the Genesis story of the creation of the world. The speaker went on to say how God, seeing the world in darkness and desiring the

light, had imaged in His mind the light dispelling the darkness. Then by His spoken words "Let there be light" He dissolved this darkness and "there was light."

Many times during the following week those words would come to me: "and there was light." Light! That would mean sight to see the things I had loved, being able to put those things on the canvas once more. "And there was light." But before there was light there had been the command "Let there be light." There had first been the desire, the demand. Then the thought came to me. I had not asked God to give me light; had not even thought of Him. My whole faith had been in man's power. Of course as a child I had been taught to pray and to believe in God, but all that had become a shadowy sort of childish fairy tale, which I had put aside when the desire for fame and success took possession of me.

Without saying anything to me at the time, Margy learned who the speaker of those words was, and it was through her initiative that for me "there was light."

A couple of weeks later the woman whose words I had heard over the radio came to our cottage. An hour spent with her was the beginning of spiritual sight for me, the "spiritual light" that she told me must come before the physical light. I should like to pass on a few of her words:

"I too was in darkness, this twofold darkness, just like you. And only after every power of man had been exhausted did I come to seek the great and living power that is able to meet every demand. I found God, and in finding Him I found the light, both spiritual and physical. You too may find this same light if you will open your heart and mind and let it come into your entire being. 'In him we live, and move, and have our

being.' You cannot get away from His love, but you can shut it out. That is what I did for many, many months. But when I let Him into my heart, came to know and love Him, the light flooded my soul and later came the outer light."

At another time the woman said: "God is not only the giver of light but is the light itself. As there is no place where God is not, there is no place where there is not light. As a part of God you are also a part of the light."

During the weeks that followed I came to think of God as a great light flowing through me and becoming a part of me. With closed eyes I would try to feel myself looking into this light. Miss A—— taught me to dwell upon God's command "Let there be light" and to picture that command as going forth into the universe. Then I would mentally see the darkness giving place to a faint shadowy light becoming stronger and clearer and at last bursting into the full light of midday. This, she told me, was doing as the Father does, creating the desired condition through the spoken word and the mental image of the fulfillment of that command. Impossible and weird as this teaching would have seemed to me a few months before, I now felt only a growing love and desire to know more of the simplicity and practical everyday help that it offered. Faithfully every night and morning I would speak my desire into the universe: "Let the perfect light of Spirit shine through every part of my being." Then I would give thanks that this was already done and await the perfect time for my spiritual unfoldment to become manifest in the outer.

The months passed and there was still no outward answer to my prayer. But something else had come; the light of spirit to my soul. Miss A—— had been a regu-

lar visitor to our little cottage during those months and had taught me that in the process of Christ healing through prayer and faith an understanding of Him must come first: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." I knew that I had come to seek diligently and in faith for this understanding, and my soul had come to be at peace. The seeking and finding was my part; the answer, the manifestation of "all these things," was God's part. And had He not said, "Before they call, I will answer"? So as Miss A—— told me many times, my perfect sight was already established.

I think my hardest task during the first part of my healing was learning to believe in the things invisible. It was not so hard for me to have faith in drugs and medicine, for they seemed real, tangible. I could see and feel them. But this faith in things unseen, intangible, was a different matter. Still Paul tells us that "faith is the substance of things hoped for, the evidence of things not seen." Then my desire, sight, must be the same as my faith; and if I had faith I must also have the fulfilled desire. And as faith is also the evidence of things not seen, the very fact that I had faith was evidence in itself that in reality I also had the thing not seen: light, sight.

At last this "substance," this evidence of the desire, did become the seen, the realization, the desire fulfilled. It came much in the same way as Miss A—— told me hers had come. For several days I had felt a tingling sensation in my eyes and nerves. The part of the brain connected with the eyes seemed trying to expand. At times I could catch a fleeting light around me. With each of these glimpses of light I thanked God that His work was already done. I learned to depend upon my-

self in getting around and made a practice of mentally seeing a great white light going before me to make clear and certain my steps.

Then came the morning when I awoke to see the sunlight pouring into my room. "The light! It has come." I almost shouted the words as I sprang to my feet, threw open the window, and knelt down to give thanks to God for faith made manifest.

How my hungry sight feasted itself upon the awakening world of nature, and never had its beauty seemed so dear and perfect as on that morning of my rebirth when the light came. From the inception of that little grain of faith which those words over the radio had planted in my heart this developed child of understanding had come forth, and with it healing: first in the unseen, then in the seen; first in the spiritual realm, understanding, then the material realm, the seen, the light.

I heard Margy's footsteps outside. I rose to my feet and went to meet her. I doubt if my own joy was greater than that which shone in her faithful eyes. She stood a moment, her lips moving silently. Then she raised her eyes and spoke softly, reverently: "Father, I thank Thee that Thou dost always hear me."

So the light came. In return for its gift I have dedicated my life to the work of spreading the truth of the power of God's love, when asked in faith, to meet every need. What came to me was not a miracle. It was but the working out of a natural law laid down by Jesus long ago: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." First the prayer, the asking; then the faith, the believing not that it may be done but that it already is done. That is faith, "the evidence of things not seen."

Science and Faith

BY BERTRAM C. HENRY

IT MAY BE that all we know of science is what we read in the papers: nevertheless all our thinking or what passes for it is strongly affected by the scientific ideas in common circulation. There was a time when people hung breathlessly on the words of their priests. Now we repose the same childlike faith in our men of science. They are the ones we regard as having the key to all mysteries; and when a scientist tells us that the light from a certain star that reaches our eyes tonight started on its way when Abraham was a boy, or that the energy locked up in a drop of water would, if released, suffice to run all the power plants of the country for years, we shake our heads in wonder, but we believe. The man of science has said it is so, and it must be so.

It is our habit also to think that if a man is eminent in a certain field, his opinions on other and wholly unrelated subjects must be of value. So what a scientist of first rank may say about religion has great influence on many people's minds.

During the latter part of the nineteenth century it was generally felt that science was essentially hostile to religion. One prominent representative, when asked what science had to say about the possibility that there was a God, replied, "We have no need of that hypothesis."

Now for its own purpose natural science still has no need of the hypothesis. But, my friend, how about you and me? Can we rest content with the thought that

we dwell in a cold, heartless, relentless, mechanical universe, of whose future, according to Bertrand Russell, it can be said only that it is doomed to ultimate extinction? Perhaps Mr. Russell can keep his mental and moral balance while holding to such a conception, but in order to preserve our manhood I am sure that most of us need the belief, as Matthew Arnold put it, in "The enduring power, not ourselves, which makes for righteousness."

I believe that most of us either secretly or openly crave even more than that. We hear the words of the Psalmist

"God is our refuge and strength,
A very present help in trouble,"

and we wish we could find them true. Or we read what Jesus said to His closest disciples about the Comforter: "that he may be with you for ever . . . for he abideth with you, and shall be in you." And we wonder whether this is simply the utterance of an enthusiast, or whether there are rational grounds for expecting such a thing.

We pride ourselves on being rational beings. We want to be sure that we are not chasing will-o'-the-wisps, and we ask rather hesitatingly if a faith in God such as was known by Jesus and the Hebrew prophets is in any way compatible with the teachings of modern science.

My own feeling is that current scientific ideas, while they do not prove and should not be expected to prove the existence of God, at least permit and in my opinion go far to justify faith in such a God as Jesus proclaimed to the world, an ever-present and indwelling God. The mere fact that men like Einstein, Jeans, and Eddington profess some sort of religious belief is enough to show that the most extensive scientific knowledge does not

necessarily destroy the mind's capacity for faith. But this is not quite enough for most of us, so let us look into the matter a little in detail.

In the first place, note that nearly sixty years ago Herbert Spencer, in an essay entitled "Retrogressive Religion," spoke of "an infinite and eternal energy from which all things proceed." At that time such a concept was a matter of faith perhaps quite as much as of assured knowledge. Today however it seems as if science had conclusively proved the idea to be true.

Our many household gadgets have made us so familiar with the transformations that electricity undergoes—into light, heat, sound, mechanical power—that they have become almost commonplace. We are also well aware of the various ways in which electricity can be generated: by friction, by falling water, by the combustion of coal or gasoline, by direct chemical action, and now even by light in the photoelectric cell. In living bodies the close relation between nerve currents and electricity has long been known. All other vital processes in plants and in animals are plainly dependent on the operation of the same forces that control the inorganic realm: light, heat, chemical and capillary action, and the like. Consequently, now that Einstein asserts that light and even gravitation are really electrical in nature, there seems to be no exception to the principle that all natural forces are but varying manifestations of one energy.

Thus it seems thoroughly established as the doctrine of natural science that there actually is one infinite and eternal energy operating throughout the universe.

So much then for the first part of Spencer's concept. Now how about the rest of his idea: "from which all things proceed"?

It would seem that science had proved that part of it also when physicists succeeded in splitting the atom into electrons, protons, neutrons, and the like. For a number of years now these investigators have maintained that "matter is granular in structure and electrical in nature. Upon the numbers and arrangements of the protons and electrons depend all the physical and chemical characteristics of matter." And if this is true at all, it is true of the material forms of plants, animals, and human beings as well as of inorganic substances, since it is held that "living matter does not differ at all from lifeless matter in its contained elements" but only in its organization.

According to this doctrine, matter, far from being the absolutely inert antithesis to force which it was supposed to be in Herbert Spencer's day, is really only a sort of condensation or crystallization of energy. Every material form upon which we turn our eyes, even an apparently lifeless stone that submits with utter passivity to whatever treatment we choose to give it, is really and literally vibrating with energy, is the creation and the immediate bodying forth of energy.

If this be granted, what bearing does it have on our faith?

It should be remembered that Herbert Spencer saw evidences of the infinite and eternal energy not in external nature alone. He also perceived it welling up in human consciousness, in human intelligence. All our mental, moral, emotional, and spiritual life is the outflowering of our physical life, a more subtle transformation of the energy we draw from the food we eat, the air we breathe, and the sunlight that shines upon us.

The following words of Professor Moulton, the astronomer, are likewise significant: "To an astronomer

the most remarkable and interesting thing about that part of the physical universe with which he has become acquainted is not its vast extent in space, nor the number and great masses of its stars, nor the violent forces that operate in the stars, nor the long periods of astronomical time; but that which holds him awe-struck is the perfect orderliness of the universe and the majestic succession of the celestial phenomena. From the tiny satellites in the solar system to the globular clusters, the galaxy, and the exterior galaxy, there is nothing haphazard and nothing capricious. The orderliness of the universe is the supreme discovery of science."

Now orderliness is something that can be perceived only by intelligence. In fact, it is impossible, for me at least, to conceive how it could be brought about except by the operation of intelligence.

We may note further that it is not in the celestial universe alone that the workings of intelligence can be discerned. Consider the organization of the humblest plant, the structure of a delicately shaped and veined leaf, or of a feather from a bird's wing. How can we escape the conviction that in some way intelligence has directed the selection, the transformation, and the marvelous arrangement of materials that came in the first place from the soil?

Man, the crowning achievement of the long evolutionary process; intelligence in man (using the word in its widest sense) the supreme manifestation of the universal energy; intelligence evidenced in nature everywhere, from the starry hosts above us to the very dust under our feet—does it need any intricate process of reasoning to make us willing to say with Thomas Troward "that there must be a great cosmic intelligence

underlying the totality of things." While we cannot say that natural science conclusively proves that the one universal, infinite, and eternal energy is intelligent, it certainly does not prove the contrary. More than that, Troward's assertion is a perfectly natural and legitimate inference from the data furnished by science.

Now this concept of an infinite and eternal energy from which all things proceed, which is at the same time a great cosmic intelligence—in other words, a universal creative intelligence—this is just what we mean or at least part of what we mean by God.

Natural science then does not forbid us to believe in God. On the contrary, it distinctly encourages such belief. But beyond this science has something quite definite to say about the kind of God in whom we can reasonably believe. Science gives no warrant for imagining a deity in any degree capricious or arbitrary; one who for his own pleasure or his own greater glory, without regard to law, "hath mercy on whom he will, and whom he will he hardeneth." It gives no support to the idea of a great king looking down from a throne in some far-off heaven, in whose sight all "the inhabitants . . . [of the earth] are as grasshoppers"; or to that of a great First Cause that once set the universe in motion and since then has just been sitting back and watching it go—or at most putting in his finger occasionally to adjust the mechanism as a "special providence."

Science demands that when we think of God we shall conceive Him as a God of law and order: yes, as the very "principle of all law and all order." It permits and even encourages us to think of Him as the one power beside whom there is no other. Furthermore if God is that infinite and eternal energy which is also

the great cosmic intelligence pervading all things, then He not only inhabits the farthest bounds of space but also, in the most literal sense, dwells within every one of us, at every moment animating both our body and our mind.

Thus with renewed confidence and faith we can join the poets and the prophets, the seers of all ages, when they sing: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how dear."

"The voice that rolls the stars along
Speaks all the promises."

"Closer is He than breathing, and
Nearer than hands and feet."

If God is at all, science reveals that it is He in whom "we live, and move, and have our being."

In the most literal sense God dwells and lives and acts in and through every cell and fiber of your body. In every pulse beat, in every breath that you draw, in every organ and every function of your body the life of God is making itself manifest. If this is true of what we commonly call the material aspect of our nature, how much more true is it that in every thought, every pure emotion, every noble impulse, every lofty aspiration it is God who is at work.

The Gentler Answer

BY LUCY WATSON

YOU HAVE PRAYED for something for a long time and your prayers have not been answered, you say. When so many people you know boast of the miraculous results of their petitions to God, you wonder why you should be so unfortunate.

Does God favor certain lucky persons? Oh, no! Never believe that. God is a loving Father who cares for all His children. You may find a very good reason, if you think it over carefully, why your prayers are not answered as you think they should be.

I once heard an earthly father say to his son who had become infatuated with a sophisticated girl: "All right. Go ahead and make a fool of yourself if you want to! Bump your head against a stone wall! Maybe that's the only way you'll learn. Marry her if you will. It's not my funeral."

Actually the father's heart, in spite of his brusqueness, was sore and troubled. It was rather lamentable that he could express the turmoil in his soul only by ranting. But the boy's instincts told him that his father suffered for him. After a stormy session the boy agreed to postpone his marriage for six months.

During that period the sophisticate ran off with a wealthy older man, and the boy found a fine wholesome girl who came home from college with his sister to cheer him. He said reverently, "Thank God that Dad didn't give me permission to marry."

So God in His far-seeing wisdom and His greater love tells us sometimes to wait a little.

While waiting we gain wisdom. Perhaps the thing we prayed for ceases to be important and desirable. Whenever my prayers are slow in being answered, I know that there is a reason. I ask myself: "Do I really want what I am asking for? Would it be for the good of those I love?"

But sometimes, just as an earthly father permits his child to have his own way, the heavenly Father will answer a too-importunate prayer. Among those I know intimately I have noticed that this usually happens when the one who prays has come close to losing his faith.

In my own family I suffered through just such a calamity. My father lost the use of his entire right side in an accident, and the paralysis seemed to involve his brain. My mother would not give him up. She prayed night and day like a fanatic that he might be spared, "no matter in what condition he must live." If he did not live, she would know that there is no God.

Well, he lived, but as a helpless invalid for seven long years. During this time my mother's funds were depleted and her health wrecked. After he was gone she said, "Oh, if only I had put him in God's hands! Had I said, 'Thy will be done,' how much happier all of us would have been. Above all, I should have prayed God to heal him, not simply keep him alive."

Yes, my mother realized that God would gladly have given the gentler answer.

A similar case came to my attention through a kindly old minister. He was called to the bedside of a young mother who had given birth to a defective child.

"He's my baby," she sobbed. "I can't give him up. I won't."

"Put him in God's hands," the minister begged, but the young mother was very angry.

"If my baby does not live," she declared, her voice hard as steel, "I shall know that there is no God."

Her baby lived—for fifteen years—a helpless imbecile.

"I never had one hour of happiness with him," she confessed. "Now I let God guide my life, and I have found such happiness as I never dreamed could be mine."

Surely God would have been glad to make a gentler answer, but the young mother would not hear it.

Then there was Mary Ann, who was determined to marry the man of whom her parents disapproved. I had known her all her gay life, but I had never seen her so determined as she was when she came to call on me one snowy afternoon.

"You may laugh if you like," she challenged me, "but I am praying that I may marry Ted. If I pray hard enough, I know that all opposition will be removed and Dad and Mom will see the light."

"Why don't you pray for guidance?" I begged.

"I don't want guidance," she said archly. "I want my own way."

She married Ted all right, and they lived a hectic life. Mary Ann was constantly "on the go." Quite frankly she confided to me, "Keeps you from thinking."

I sent her some copies of my Truth magazines, but she did not acknowledge them.

Then Bill came into her mature life. She had known and liked him in high school. He had been too busy with his university courses and his work in forestry to pay much attention to girls. But Mary Ann had always been in the back of his mind, and now he came back to claim her if she would have him. He had a grand job.

The moment Mary Ann saw him she knew she loved

him. He was everything Ted was not, bright-eyed and keen, brown as leather. There was something dynamic about him. The two came to see me, and Bill said: "I can't make her see that it's too late for us to know any happiness together. She belongs to Ted by all the laws of man."

A much-subdued Mary Ann went back to Ted.

Today she is not entirely unhappy, for she sets apart a little time each day to listen to the gentle voice she had refused to heed. She and Ted have a son who is growing up, and the other day I heard Ted say to the boy, "Take your time, Son. Take your time."

A little later he said to his nephew (whose estate he was managing), "Wait awhile. If you still want it six months from now, I'll give my consent."

The boy wanted a car and Ted thought him too young and inexperienced. A wiser Ted and a wiser Mary Ann; but God did not purposely make them suffer. He gave them a gentle answer, which they did not heed. But He is also with them now, helping them adjust themselves to the mistake they made.

Never limit God! Feel free to ask for the perfect solution to your problem. Don't dictate! Tell Him your problem; then let Him find the way. I have found that the best way. I must tell you a case in point. It is about my mother.

My husband and I had been getting along fairly well, but when my mother wrote asking me if we could raise a sizable sum of money for some needed hospitalization, I was much worried. I offered my antique chest of drawers for sale, but never a nibble did I get.

I called on Mrs. Trent, and she asked me one question, "What do you want for your mother, an operation?"

"Oh, no!" I shuddered. "I want her to be well. I want to see her healthy and happy."

"Then see her that way," Mrs. Trent advised. "Place her in God's hands and ask Him to help you do your share, whatever it may be, in furthering her recovery."

"I will," I promised and went home to pray and meditate and read a Truth lesson. I went about my work with a new cheerfulness although I was still shaken by worry. Acting cheerful, I began to feel more cheerful. That memorable Saturday evening, I prepared a very good dinner, as though I were celebrating.

The children had gone out to a concert, and my husband was on a drive with an old friend. Mrs. Trent came in to keep me company, and her very presence was a reminder of what I must do. In spite of appearances—that I should not be able to send my mother the money she requested—in my mind I held the thought of her as well and happy. The phone rang. It was long-distance.

"Mother." I formed the word soundlessly for Mrs. Trent, who was watching me. "What shall I tell her?"

"Wait until you hear what she has to say," Mrs. Trent advised.

My mother's voice was bright.

"Lucy," she said, "I'm not going to the hospital after all. The doctors have decided that a good rest will do me the most good. May I come to you?"

"Of course!" My heart sang. "Oh, I'll enjoy having you so much. I'm hungry for a visit."

I turned to Mrs. Trent.

"How glad I am," I cried, "that I did not limit God to giving me money. This is a more beautiful solution than any I could have imagined."

Let God make the decisions, for His ways are "ways of pleasantness," and all His "paths are peace."

"The Master Is Come"

AN INTERVIEW WITH

JESSIE G. MALONEY, AKRON, OHIO

BY DANA GATLIN

JESSIE G. MALONEY, the leader of the Unity center at Akron, Ohio, has for many years been teaching the "good news" of Jesus Christ and serving as a channel through which the Holy Spirit could bless and harmonize others. She is now a great-grandmother, but she is enduringly young, radiant, and active. She came into Truth and learned life's most important lesson, namely how to put herself under the dominion of divine law, while she was living in Detroit, Michigan. As is the case with many other inspired leaders who are doing vital work in the spiritual ministry, she was impelled to seek help from God because of a dire need of her own.

"I was sick and discouraged," says Mrs. Maloney. "I had to learn that God is omnipresent and omnipotent, and that there is actually no power beside Him, nothing else but God on the causative spiritual side of being. When I realized that this spiritual power is also omniactive, my understanding increased and I was greatly helped. I always use this idea in my work and teaching: *God is omnipresent, omnipotent, and omniactive.* The Truth that Jesus taught and exemplified is not mysterious. The mystery is in ourselves, in our own lack of comprehension of the spiritual forces underlying all manifest being. We must be quickened and developed to know and receive the power of Spirit and to accept its action as natural. When this power

uses us, when this voice speaks within us, there isn't anything to do but let it have expression."

At the time Mrs. Maloney became interested in spiritual healing she was suffering from an internal physical disorder, the result of an unfavorable condition following childbirth eighteen years previously. The surgeon she consulted told her that an operation was necessary, otherwise she would die from cancer within a year.

She asked him, "What assurance have I that an operation would be successful?"

"My word," he replied.

"That's not enough," she thought to herself. She was not a Truth student at that time, but she had a deep, innate conviction that the One who gave us our body organs has the power to heal and restore them. She had to move, and it happened that her new apartment was near the local Unity center. She heard of this center, visited it, and came into contact for the first time with Unity literature. She read it eagerly.

"You eat this literature, don't you?" the attendant in charge of the reading room said to her.

"Yes," answered Mrs. Maloney simply. She spoke truthfully, for to her questing mind and hungry soul these messages of faith were living food.

A Truth teacher who visited the center talked with Mrs. Maloney. Let the latter herself report that conversation and its eventful consequences:

"The Truth teacher asked me if I believed in God and if I thought He had ever planted a cancer in anyone. I said that I did not.

"Then she said to me, 'Every plant which my heavenly Father planted not, shall be rooted up,' and asked me if I believed that.

"I said, 'I do,' and then she said most emphatically, 'You are healed!'

"Now I had been suffering pain and the inconvenience of an incessant discharge for five or six years. I wasn't able to go out among people. I was really burdened, and despite my efforts and hopes I hadn't been able to let my burdens go.

"But I was greatly encouraged by the words of this teacher. My faith and resolve were strengthened, and I kept on reading, praying, seeking. Then one day a voice within me spoke clearly: 'You do not trust God at all! You show it by the way you are acting!' At once I saw my own folly, my lack of true faith. I had been praying for healing, but at the same time I had been preparing for the hemorrhages to continue. It was a plain case of double vision on my part, praying for one thing while expecting and preparing for another.

"Well," continued Mrs. Maloney with a serene and cheerful smile, "I had an instantaneous healing when it came, but I was two years getting it.

"How joyful and grateful I was! I wanted to spread the glad tidings, to serve God by sharing His loving-kindness with other people who were humanly distressed as I had been, to help them seek and reach Him. Having a family to care for, it seemed that the only thing I could give to God was to give to as many others as I could reach this wonderful Truth by which I had been healed, restored, and blessed. The key to spiritual salvation and power that I had learned was that one must not pray for one thing and look for another. That has been the theme of all my work as a Truth teacher and minister. Through this I have been the medium used by Spirit, to help bring three or four others through the erroneous and formerly dreaded condition called cancer.

"After my own healing, filled with gratitude, I continued to go down to the Unity center and to read. One day the librarian there asked me whether I should like to give a half day a week to helping at the center. I was delighted! Then she asked me to come on Wednesday afternoon."

Mrs. Maloney smiles now in retrospect. "That was something of a setback," she admits. "But the Lord loved me so much that He had this special little joke at my human expense. For Wednesday afternoon happened to be the time that I always specifically reserved for my own use. All my friends knew this, and never asked me to join in any plans on that day. On Wednesday afternoon I would go to a matinee, a concert, do just what I liked best. So I dubiously told the Unity librarian about my own Wednesday reservation, and she told me to go home and pray about it.

"That night this word came to me from my Bible reading: 'The Master is come, and calleth thee.' The next morning when I awoke, the message was repeated and strengthened: 'The harvest indeed is plenteous, but the laborers are few.' 'The Teacher is here, and calleth thee.'

"I couldn't wait to get down to the center the following Wednesday afternoon. Afterward nothing could make me want to give it up!"

Mrs. Maloney started in at once to emphasize to other people the lesson of the "single eye" that she herself had learned.

"In the apartment house where I lived," she says, "there was a woman who suffered greatly from headaches and who took aspirin for them. 'Why don't you take Truth?' I suggested. She knew about my own healing, we talked about it a little, and she asked some

questions. 'Minnie, *act* as though you believe God can heal you!' I said. When her husband came home that evening and saw her getting dinner, he protested. She told him, 'Bill, I'm acting as though I believe God can heal me!' She let the God power possess and heal her, and mastered the headaches.

"Now, her husband Bill had a growth on his lip and had consulted a surgeon, but he decided to act as though he believed that God could heal him. The next time he went to the doctor's office the latter exclaimed: 'It's gone! What have you been doing?' Bill told him: 'Oh, I just put some gauze over it and let it alone. I knew the growth was not of God. I left the matter in His hands, and it dropped off.' "

Mrs. Maloney's face grows soberly, shiningly grateful as she tells about a case very close to her heart: "My little grandson fell out of bed on his head. My daughter picked him up and brought him to me limp and apparently lifeless. I put him in a bathtub of water and said to him, 'David, just as this water is about you so the life of God is around you and through you.' I said this over and over, never doubting that God was present, hearing, acting, or that the life in David was listening and responding. Finally David became conscious, and not until six weeks afterward did I realize the extent and significance of what had happened. That was when a voice inside me said to me: 'David did *that* for you!' Then I understood. I had thought it just a return to consciousness but it was a return to life. I hadn't realized the depth of this response."

Like all the Unity leaders who have proved themselves to be effective channels for the healing, harmonizing work of Spirit, Mrs. Maloney has in her own living faithfully practiced the Truth principles that she

teaches and uses to help others. And she has demonstrated them! She says that it is not easy for the human mind to give up its mortal beliefs, its thralldom to materiality and "appearances," the evidence of the senses. But this must be done before the higher spiritual nature of man can be quickened and developed. She says:

"When I was training my mind to give up mere sense consciousness and to surrender completely to Spirit, I prayed constantly, 'Father-God, I am being spiritually born!' Gradually the higher self in me quickened and realized its inalienable spiritual nature. This must happen to each individual soul before it consciously unites with God's omnipresent, omnipotent, omniactive realities. The spiritual rebirth is a definite, orderly process, just like the birth of the body in the outer sphere.

"Once when I woke up," Mrs. Maloney relates, "I found that I couldn't move. It was as though I were paralyzed. Then the thought flashed to me, 'Why, I of my personal power could never move; it is God life and God power that moves me!' So I said to my mighty indwelling Father, 'God, move me!' And I seemed to go out of bed and halfway across the room!"

Mrs. Maloney lives with a close, intimate sense of God's infolding love and power. A favorite realization or prayer of hers is this: "The light of His countenance is the light of my countenance. I shine out to cheer and to bless." Doubtless this explains why she always looks so young and radiant on the platform when addressing an audience. Many have commented on it, saying that a light seems to shine out from her. It does in truth, for she is illumined from her spiritual realization within.

She emphasizes the necessity in all that we think and do of being single-minded with relation to God

and the true character of His being. "We strive so hard to heal," she says, "when all that we need to do is to cultivate the gift of life. The idea of life is divinely implanted in us from the beginning, enduring and deathless, as God intended our life to be. When we consecrate ourselves to that idea, it spontaneously, effortlessly brings forth health and strength in us."

Mrs. Maloney worked in the Unity center at Detroit for several years until she was called to Akron, Ohio. Later Canton, Ohio, was added to her field of service.

The way in which Mrs. Maloney "retired" from active service not long ago is indicative of her attitude toward life, her spirit, and her energy. It seemed advisable to take a rest, so she went to stay with relatives in the East. She relaxed, loafed, and enjoyed her visit. Then one night she thought: "Why are you loafing here? You have work to do at Akron!" When she told her relatives they protested vigorously. They told her she should take care of herself, should rest longer, and so on. "God takes care of me," she answered. "I have my work to do at the center. I am needed. God gives me my health and strength."

So she is happily and tirelessly serving God and His people at the Unity center of which she is leader. Although she is a great-grandmother, she is blessed with enduring youth and radiance. As she works and as she speaks from the platform those whom she serves feel the power of her favorite affirmation: "The light of His countenance is the light of my countenance. I shine out to cheer and to bless."

Greater is he that is in you than he that is in the world.—I JOHN

God a Present Help

CHRIST IN YOU

BY H. EMILIE CADY

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.
—JOHANN SCHEFFLER

MAN IS a threefold being composed of spirit, soul, and body so intermingled, so blended into one that it is beyond the finite mind to say where one ends and the other begins. We read that when man was created he was made in the image and likeness of God. No intelligent person can make the mistake of supposing that God has parts like unto the human body or that the external man is in any way the image and likeness of God.

God is Spirit, God is life, God is love and wisdom and power. God is a combination of all good. Can anyone tell me the active principles composing life? Can anyone analyze love for me? Can anyone weigh or measure wisdom? Can anyone catch and box up, see or handle Spirit? Nay, verily. God is Spirit; and the real man made in His image is Spirit also. Spirit is substance. Substance (from Latin *sub,* under, and *stare,* to stand) is that invisible, intangible but real something which as its indestructible core and cause stands under, or at the center of, every visible thing in existence.

That there is but one substance of which all things visible and invisible are made is conceded by all scientists, whether spiritual or material. This one substance is Spirit, forever invisible but indestructible. "The

worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." God is not only the creative cause of every visible form of intelligence or life at its beginning, but at each moment of its existence. He lives within every created thing at its very center as the life, the ever-renewing, re-creating, upbuilding cause of it. This is not pantheism, which declares that the visible universe, taken or conceived of as a whole, is God. No, no, far from it. God expresses Himself in visible ways. Man is His fullest, most complete expression. God is the living, warm, throbbing life that pervades our being. He is the quickening intelligence that keeps our mind balanced and steady throughout all the vicissitudes of life. He never is and never can be for a moment separated from His creation. "We are a temple of the living God; even as God said, I will dwell in them, and walk in them." "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" "The King of Israel, even Jehovah, is in the midst of thee": not in the midst of the community at large but in the midst of you individually.

God is the Father of our spirit, of our real self. We are His offspring, His children. "*There is* one body, and one Spirit . . . one God and Father of all, who is over all, and through all, and in all." God has made all His children alike. He has no favorites. The spirit of man aways has been and always will be in His image while creation continues, no matter what the external man does to hide that image. More than once did Jesus give public recognition to the fact of our oneness with Himself as sons of God—even as He is the Son—and joint heirs with Him. "Our Father," He prayed, with thousands about Him. "Go unto my brethren, and say to

them, I ascend unto my Father and your Father, and my God and your God," said He to Mary. "Call no man your father on the earth: for one is your Father, *even* he who is in heaven."

The moment we recognize God as the Father of the spirits of men, and therefore the Father of all men, that moment we recognize a new and vital relationship of all men to one another; and we say "our Father" with a new depth and meaning. That moment we step out forever from all narrow, selfish loves, all "me and mine," into the broad universal love that encompasses the whole world, exclaiming as did the Christ when looking around on the multitude, "Behold, my mother and my brethren!"

Man is made in the image of God. Then is this eating, drinking, sensuous creature we see the image of God? Not at all. But the divine spark at the center of his being, the ever-renewed breath of God, which is the life, the intelligence, of this man, be it full or limited, is God's image, is very part of God Himself. Is this ugly, rough piece of marble, with only a nose or a mouth visible, a statue? No, but it will be when the sculptor has finished with it. The perfect statue is there, but hidden, awaiting the touch of the master's hand to bring it forth.

Jesus primarily taught men how to live, to repent of their sins, to turn from all wrongdoing, to love others even to the laying down of their life for their enemies if necessary. Toward the last of His ministry He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you

the things that are to come." Jesus had been to them a visible savior. He had shown them that He had power on earth to forgive sin, to heal the sick and raise the dead. He had called Himself the life, the door, the way. But after it all He said He had not told them all He knew as yet; they could not bear it then. "It is expedient for you [not for Myself] that I go away; for if I go not away, the Comforter will not come unto you." "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever . . . for he abideth with you, and shall be in you."

Thus Jesus recognized that a personal savior to whom people could go, outside of themselves, was not enough; such a scheme of salvation had its limitations. There must be an inner spiritual birth to each one, a consciousness of an indwelling Christ ever present within them to be their guide and teacher when He, Jesus, was no longer visible. "I will not leave you desolate," He said to His disciples, "I come unto you. . . . In that day ye shall know that I am in my Father, and ye in me, and I in you." In all of Paul's early teaching he spoke only of the Son of man, Jesus, who had been crucified and was risen. But in later years, as he grew in grace and in the knowledge of Truth, he spoke to his spiritual children: "of whom," he said, "I am again in travail until Christ be formed in you." He also spoke of the "mystery which hath been hid for ages and generations: but now hath it been manifested to his saints . . . which is Christ in you, the hope of glory."

What did Jesus mean? What did Paul mean? Is there then a higher, fuller birth than the one that many Christians know, that of following after the crucified Jesus, the son of Mary, who is and ever must be a personality outside of ourselves.

Surely there is. It is not easy to explain the relation that Jesus, the man of Galilee, bears to the Christ of God who is to be formed in us; scarcely possible by words to explain the mystery "which is Christ in you, the hope of glory." It cannot be put into words. It comes to one as a revelation; and, thus coming, is as real as one's very existence. It was not the man Jesus, the personality, the Son of man that was to be the Saviour, for that part of Jesus was human. He Himself ever spoke of it as such. "I can of myself [of My mortal self] do nothing." "The Father abiding in me doeth his works." "The Son can do nothing of himself." It was the Christ, the Anointed, the very divine at the center of His being who came forth and did the works through Jesus. The Comforter that He promised was to be "the Holy Spirit, whom the Father will send in my name." The very Spirit of this same Father who abode in Jesus was to abide within them and us. This same Spirit, this Christ, to whom is given all power is formed by a spiritual birth at the center of your being and mine and abides there. He "who is the image of the invisible God" becomes "the firstborn of all creations"; that is, He is the first coming forth of the invisible Father into the visible creature. He abides within us first as a "babe" (or in small degree); but as He grows and increases in stature in proportion as we recognize Him there, with encouragement and a sort of wooing, so to speak, we make room for the "Babe in the Inn."

There comes to be in this sweet and holy relation a living touch, an intimate sort of intersphering of our whole being with the divine source of all good and all giving. We become conscious of a new relationship between the living, indwelling Christ, unto whom is given all power, and the creature whose needs are unlimited.

The very mind of Christ that was in Jesus is in you. You get to know that the infinite supply for soul, body, and circumstances is some way right at hand in this indwelling Christ, "in whom are all the treasures of wisdom and knowledge hidden." "In him dwelleth all the fulness of the Godhead bodily." "For of his fulness we all received." "And in him ye are made full." Marvelous, almost incomprehensible relationship!

How is man, the entire man, soul and body, to be made perfect? By striving and effort? By lopping off branches of the old tree here and there? By cutting off this habit and that habit? Not at all. None of these is the way laid down by Christ. He said, "I am the way." He said, "I in them, and thou in me, that they may be perfected into one": perfected then by His perfect life dwelling within the imperfect life and filling it with His own fullness. We are made perfect entire by this "I-in-them" coming forth into visibility, because of our waiting upon Him in recognition of His indwelling presence and our continued affirmation that He does now manifest Himself as the perfect one through us. "He must increase, but I must decrease."

EDITOR'S NOTE—This is the fourth of eight articles by Dr. Cady. The fifth will appear in June UNITY.

And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—REVELATION

The Question The Whole World Is Asking

BY HERBERT J. HUNT, B. SC., D. D.

THE QUESTION the whole world is asking—just what is it?

From time to time we hear a great deal of talk about "security" from public platforms. We are told that people want security, that they are seeking security, that they will never be satisfied until they attain security. Now while we may have a great deal of respect for the folks who make such statements, we must nevertheless disagree with them. Any person who stands up in public and says that the people want security above all else is entirely out of touch with the popular thought. It may be that all of us need security. And it may be that from our point of vantage we see that need. But to say that our greatest desire is security is saying something that is far from being a fact.

To illustrate. Imagine a man falling into the water and in danger of drowning. There he is, struggling, gasping, and going down! Now you may say to me that what that man needs is a course in swimming lessons, that he needs poise, balance, courage, patience, perseverance, and so on. Perhaps he does need all these things. But what is the man himself saying? Listen: "I want someone to help me out!"

That is precisely what the whole world is saying today. We are not thinking so much about security—that may be the ultimate goal—but we are most concerned with the pressing needs of the moment. What

can we do, what can anyone do, to find a way out of our present difficulties? That is the question, and it is not just a local question. It is world-wide.

Look at the situation in Europe, in China, and elsewhere. The people over there are not thinking about security. Security for them is a far-off Utopia. What they want is something that will save them from the horrors of the moment and from the impending disasters of tomorrow.

Look at the economic situation in our own land, particularly as it applies to our young people. Surely a finer generation of young people never breathed upon this earth! Physically well equipped, mentally well equipped; but what is there for them to do? Thousands of young people are coming out of our schools and colleges and can find no place in life. It is not security that they want. Security as such might take all the spice, the adventure, the romance, out of life for them. But they do want something, someone, that will save them from this sense of frustration and helplessness, that will save them from impending defeat.

Silent Unity could tell the same story. Of course all correspondence with Silent Unity is strictly confidential. But it is generally known that the majority of letters received deal with problems of sickness, inharmony, threatening disaster, or defeat. We do not want to be told how to enter into a state of security, that would be too big a step! What we want to know is, How can we be saved from these present ills and evils?

Of course there is nothing new in all this. Nineteen hundred years ago two pioneer Christians, Paul and Silas by name, were shut up in prison under most unjust circumstances. They were beaten and ill-treated. Everyone knows the story. Everyone recalls too how in

the middle of the night there came a terrible earthquake; and the jailer, the man who had thrust Paul and Silas into prison without a moment's consideration, came rushing toward them terror-stricken and crying out: "Sirs, what must I do to be saved?"

The whole world is asking the same question today. Call it "salvation," call it a "way out," call it what you will. The whole world, like the drowning man, like the Philippian jailer, is calling out for help!

Now, what help are we prepared to give? What answer have we for the world's question?

Before attempting to go into this matter, there are two things we need to note just briefly:

First, in times of trouble people look to religious leaders for help. When things are going well, it may be that these folks ordinarily pay very little attention to religious leaders. Sometimes they ignore them altogether. But when things are not going so well, that is quite another story. Of course at such times we might answer as Jephthah did in the long ago, "Why are ye come unto me now when ye are in distress?" But instead we recall the words of the Master: "Him that cometh to me I will in no wise cast out."

Secondly, it is the business of religious leaders to answer this question. As religious leaders and as religious organizations we are all very busy. Perhaps there never was a time when folks were so busy as they are just now. But busy at what? What is it we are doing? What is being accomplished? May it not be that we are so busy that we have forgotten our real business in life? And our chief business as religious leaders is to give an answer to this question: "What must I do to be saved?"

Just what answer are we prepared to give?

How does Unity propose to meet the situation? Let it be said at once that Unity's message is a Bible message. The Bible tells of man's generation and his degeneration. But thank God, it points the way also to his regeneration! And what is the Bible's answer to the question "What must I do to be saved?" The answer is this: "Believe on the Lord Jesus, and thou shalt be saved."

But is not this the message we have been hearing all along? Yes and no. This message has been proclaimed, but proclaimed in such a way that we were led to think of the Saviour as one afar off "in the heavens" and not as a "very present help in trouble." One recalls certain evangelistic services where we sang, "The Saviour can solve every problem," and then heard a sermon on the "Second Coming" in which we were told that we must put up with all our present troubles, that they might even get worse. But very soon the King would come in all His glory, and then, oh my! those who were now opposing us would get what was coming to them!

Contrast this with Unity's message of the indwelling Christ. This is not a message of a Christ "afar off" but of the "Christ in you, the hope of glory."

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

But what does it really mean to "believe on the Lord Jesus"? So often we use that admonition, but do we really understand its meaning? Do we follow all its implications? There are two meanings that are most helpful:

First, it means to "leave" the one side, and go over

to the other. We leave the false or erroneous, and go over to or take our stand beside that which is true. We leave "the world" and join "the Christ." And here is the glory of the thing: The moment we attempt to take our stand beside the Christ, in that moment we find the Christ taking His stand beside us! We identify ourselves with Him; and He identifies Himself with us!

Secondly, it means also "to be clothed with life." Not only are we identified with the Christ but we are "clothed with" the Christ life. Now we begin to understand the Scriptures: "In him was life; and . . . as many as received him [believed], to them gave he the right to become children of God." "I came that they may have life."

In a word, to believe in Jesus Christ means to let Him become active in your life. He does not, will not, force His way in. We ourselves must open the door. When we let the Christ Spirit fill every department of our life we shall find the way to solve all the problems of life. This is not "goody-goody" talk. It is practical Christianity.

This is the message that we have to proclaim. Men and women all around us are crying out for help. The whole world is calling out, "What must I do to be saved?" We must make answer both by word and by deed: "Believe on the Lord Jesus, and thou shalt be saved." Men and women are living in darkness, their lives dark, their homes dark. To these men and women who are crying out for help we repeat the words of Jesus, "Fear not, only believe."

Earth changes, but thy soul and God stand sure.
—BROWNING

Parents' Question Box

BY ZELIA M. WALTERS

Question. I am confused about the matter of rewards. I do not want to bribe my child to be good and honorable and brave, yet I like to give recognition when he makes a spontaneous and heroic effort. One educator of some authority tells me never to give rewards; to have a system of payments for certain things if I like but not to hold out the promise of something over and above that. Is there any spiritual basis for the giving or withholding of rewards?

Answer. Certainly there is a spiritual basis for the giving of rewards. Our universe is checked and counterchecked by a system of rewards and punishments written into it from its foundation. If you cut across any law of the universe, you will suffer. It doesn't matter if you do it ignorantly, nor how good you are as a general rule, nor how secretly you transgressed, you will suffer the result of that broken law. If you abide by the universal laws you will be rewarded by the natural results of living in harmony with the law. No one can keep your reward from you. It is a part of your deeds. Our philosophers have remarked in various phrases that "crime (the breaking of the law) and punishment grow on the same stem." We all know this for truth, and just as truly "goodness (the keeping of the law) and reward grow on the same stem." The sophisticated are likely to jeer at our grandmother's maxim "Be good and you will be happy," but it is true if we are intelligently good.

It is a most hopeful sign when parents ask if there is a spiritual basis for certain trends in our training

of the children; and the question is being asked frequently.

Rewards are in divine order. It seems to me that it is a good idea not to promise any reward but nevertheless to give one after a child has made a special effort or has performed some duty unusually well. This is not a hard and fast rule. There might be times when the promise of a reward would stiffen a child's determination and lead him to greater effort. But how heartening is the unexpected reward! On top of all his ordinary kindness, the parent gives like God, an unasked, unexpected, unearned blessing. How it strengthens all the moral fiber! How it makes the child earnestly resolve to do even better on the next occasion. Do not be afraid that it will lead the child to work solely for the reward. There is a natural check on that tendency also. Work done by child or adult solely for the anticipated reward is always poor work. It is not worth rewarding.

The nature of the reward? That will differ with the child and the occasion. A trip to the country might be the height of reward for one child, another might prefer a new book, a new toy, some mechanical device, a visit to the zoo, a party, a football, a pair of skates, a ring, a new pet.

When you have given the child the unexpected reward because he has been faithful in a task or has shown fortitude or patience or perseverance, and while he is warm with gratitude for your gift, then it is a good time to talk with him about God's rewards. Help him to find a few of God's promises of reward in the Bible. Explain their meaning. Lead him to his own suggestion that he would like to work for God's rewards. The poet saw truly who said that the things

on earth are patterns of the things in heaven. In the home on earth where we train our children with the higher way always before our eyes we may be drawing a pattern of the heavenly kingdom for whose coming we teach the children to pray: "Thy kingdom come. Thy will be done in earth, as *it is* in heaven."

Question. I am puzzled about some modern trends in dealing with children. Ought one ever give a direct command and insist on being obeyed; or is that all wrong and should one govern by suggestion, getting the child to agree about what ought to be done? When I was a child my parents and grandparents told me by direct command what should be done, and I obeyed, sometimes a bit resentfully, but I obeyed just the same. Now it seems to me that children rebel at direct commands and certainly my children do not obey as I did at their age.

Answer. Time has a way of softening some of the conflicts of childhood. In the age of Pericles an Athenian writer lamented the fact that the children of that day were not as good as the children of the preceding generation had been. Archaeologists unearthing tablets from ancient libraries in the ruins of Babylon found one that decried the manners of the youth of that day and told how much better children had been in former times. This is just to reassure your mind about your children. Perhaps they are not so much different from children of other generations.

After consideration we shall all agree that there are times when a direct command must be given, and the child should be so trained that he will obey instantly. There are times when instant obedience is the price of life. Suppose you should see your child stepping down into the street at the same moment that an automobile

out of control is sweeping down upon him. "Come to me instantly," you call. There is no time to argue or explain. If this is a child that always does argue before he obeys, he may pay a heavy price this time. And this is not a solitary instance. We may be surprised to note how often both children and adults must practice instant obedience to peremptory orders if they would escape harm. We all resent the sharp imperative, and the older children evade and disobey whenever they think they can get away with it. Witness the infractions of the traffic laws, which are designed for the protection of us all. The law says we may go only so fast, but if we think we are safe from the traffic officer's eye we go a little faster, not because there is any need to hurry but just to show our independence. A part of the resentment that children show at obeying is the result of their parents' wrong attitude about obedience. We are likely to think it a virtue to be practiced only by children. In reality it is a fundamental law of life. It is no accident that the Scriptural allegory of the first man represents man's expulsion from the Garden of Eden as the result of disobedience. All happiness, all progress, all achievement is the result of obeying the universal laws. All failure and pain and sorrow are the result of disobeying the laws. "Obey and live," says nature; "disobey and die"—and that is peremptory enough.

We do not want to turn our children out into a world of law if they have no respect for law. It would mean disaster to them. Children must learn to obey before they learn anything else. Now, when you have taught the child to obey instantly there will be few occasions when you need to use the imperative. A small child is so ready for suggestion. He will bring his will into accord with the course skillfully suggested by par-

ent and teacher. Older children should begin to use their own judgment, and need few commands. Certainly the family rules should be talked over in open family council. There should be reason back of every rule, and it should be explained. The children should be allowed to state their side if there is disagreement. But back of all reasoning, suggestion, and persuasion there should be recognized the fact that when it is necessary to give a direct command, it must be obeyed. Talk it over with the children and get their co-operation in this too. Talk over obedience in the light of Truth. Explain that we all must obey. You can use some little incident to show how costly disobedience is. Ask them to watch out for incidents of that kind. In language suited to their age give some simple explanation of the universal laws, and have them trace them out, with the physical and moral results of obedience. As understanding comes friction will go. Probably all conflicts between parents and children are caused by misunderstanding.

HEALING THOUGHT

The joy of Jesus Christ sets me free, and I am healed.

PROSPERITY THOUGHT

I rejoice as I realize Thine all-providing plan now fulfilled in me.

(Use from April 20 to May 19)

Spiritual Discernment

BY NORA LEE STEVENSON

ARE YOU CONCERNED about the answers that you will get to prayer? Are you just a little afraid to pray, "Thy will be done"? God and life spiritually discerned put an end to this worry.

Spiritual discernment and right answers go hand in hand.

All through the Old Testament we have repeated evidence of the intellect bolstering up the courage and strength of the failing spiritual consciousness, through logic and reason replenishing a flagging faith. If the time comes when you begin to question and doubt, cling to reason. Let the intellect come to your assistance, let logic say to you: "I still cling to principle. I know that it cannot fail. It is a settled law, it is established, it is the source or cause from which a thing proceeds. I cannot question it; it just is. I will cling to this logical conclusion until I can again establish myself in faith and understanding."

There come times in the life of all of us when situations seem about to overwhelm us. This is true because we are "passing this way." It is necessary to reason then something like this: "It is only my human conception of the condition that is causing the difficulty." Remember that intellect "points out"; it is not to be feared or spurned, it is to be spiritualized.

The story of the young shepherd boy going out to meet the giant of sense consciousness is an interesting one illustrative of spiritual discernment. Do you remember how he picked up five stones from the brook,

thereby clearing the channel as well as gaining ammunition for his sling?

We are told that they were smooth stones, worn smooth no doubt by the action of the water tumbling them about, rubbing one against the other, polishing, refining, making of them fitting and adequate material for his use.

What do these five stones symbolize to you? What but the five senses of sight, hearing, touch, and so on, physical faculties spiritualized through repeated contact with God-Mind? As we should express it, David at that time was seeing with the eyes of Christ, hearing with the ears of Christ, and even feeling with the sensitive hands of the Christ within himself.

We find that discernment means clearness of judgment, perception, penetration, insight, discrimination. The business or professional man or woman, the housewife, who understands this faculty to be spiritual is assured of success.

Rightly interpreted, the Bible stories are definite clues in code, as we might say, to our own unfoldment. In all these stories we see that we must catch the idea back of the form of the narrative if we are to get the significant meaning. Emma Curtis Hopkins in one of her books on the higher mysticism says: "All the forces of the universe co-operate with vision toward beatific ideals. It is not until the eye descends to prowl among the viciousness and crimes of men that war and martyrdom succeed."

The human spirit grows weary at times and is afraid to follow. It is then we instinctively acknowledge our dependence upon God. Through discerning situations spiritually we follow in the footsteps of the master Teacher. Jesus always was poised. No emergency arose

that He could not meet, no condition distracted Him; because He saw beyond the clamor of the world to the real truth about the situation. To Jesus communion with the Father was as natural as thinking and breathing. And He taught us to pray, "Our Father."

Jesus acknowledged dependence upon a higher power when He went alone so often to pray. He was not concerned about the answer He would get to His prayer. Before results were evident He would say, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

Jesus and His disciples had no great cathedral in which to worship. Their temple was a hillside overlooking some little village, and their altar candles were the everlasting stars. Trappings, forms, ceremonies have no effect upon God. How beautiful it is to think that we can go all alone into the closet of our own mind and there see God. It is a very personal matter.

It is not so much what we see as how we see it. An experience of my own may illustrate this. I was attending a bazaar in the grand ballroom of the Waldorf-Astoria Hotel in New York City. I was interested in one booth where a vivacious "gypsy" was telling fortunes. My aunt with whom I had gone and who was a member of the charity board of the city asked, "Would you like to meet the gypsy?" The person in question was unprepossessing: deep-brown skin, dark hair straggling about shoulders draped with a worn, colored scarf, ears and soiled hands covered with cheap jewelry. I was not sure that I cared to meet her. But my aunt insisted. It was then that I was introduced to Ella Wheeler Wilcox. At times since I have read her poems or heard her beautiful philosophy of life read over the radio, there has flashed into my mind that

dark-skinned "gypsy." It is then that I have to shut my eyes and see beyond those trappings to the mind that fashioned beautiful and inspirational thoughts.

It is when we go into the quiet of our gardens, or into the stillness of the night to look up at the stars declaring the glory of God, or best of all, into the secret place of our own mind that we begin to discern spiritually. Now when clouds shut out my vision I remember the episode of the dark-skinned "gypsy."

Spiritual discernment is a matter of steady, healthy growth brought about by constructive thinking that encourages the mind to unrealized potentialities. This process we call meditation or "going into the silence." This has no mystic connotations but is only a process of stilling the human mind and dwelling in consciousness in the great unmanifest, which is silent and still and in which exists the complete solemnity of solitude where we meet God in a realization of our relationship to Him. This is only a means to an end, the meeting of Spirit through spiritual means by way of the mind and the feeling nature or soul and becoming conscious of God. Here we learn spiritual discernment which is the quiet, persistent work of the Infinite, and which leads straight to achievement.

Let us not try to demonstrate beyond our spiritual understanding. This is not scientifically possible. Sometimes we read Bible quotations until they become cliches, fixed forms of expression carrying little meaning. Again let us see the idea back of the words "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We see that there is an action that we must first comply with, that of seeking, which is a step-by-step process by which we advance from level to higher level of consciousness;

and as we advance the law and its working becomes increasingly clear. Discerning God's method of working and persistently and steadfastly working with Him, we need never be concerned about answer to prayer. Knowing that God's will for us is higher than anything we could possibly vision for ourselves, we need never fear to pray, "Thy will be done." Rather will we pray, "Let thy will be done quickly, Lord, for I am joyously awaiting!" Let us say with the Psalmist:

"Open thou mine eyes, that I may behold
Wondrous things out of thy law."

Spiritual discernment allows us to choose between the false and the true. We gain higher things because we see with the inner eye. We learn to see our way clearly through the eyes of the indwelling Christ.

We know that far horizon is only the limit of our mortal vision. Our prayer then should be "Lift me up, O God, that I may see further and more clearly."

Let us not be afraid of the law of God. Rather let us rely upon that law as our protection just as we confidently rest in the loving-kindness of God to show us mercy. This attitude of mind brings us poise and a deep consciousness of peace, and we look at life fearlessly and courageously. We do not see the dark skin of the gypsy but back of the stain and the grime a glorious mind filled with vigorous and vibrant ideas. The world with its delusions is only a mask that hides God's great, ideal creation of the earth. Let us, you and me, see in reverence its order and beauty. Through the eyes of the Christ within let us look out upon our world and transform it into the perfect creation that resulted when God said, "Let there be." All we have to do is to *let* there be health and harmony, *let* there be light and illumination and good. God wants our life to be fruitful and full of

harmony. Let go and let God prove His law.

God-Mind, spiritually discerned, reveals to us the very mystery of life itself. In it we discover ourselves to be in a great realm of ideas, which is our heaven here and now. We catch the vibration of these ideas, for they are constantly being projected from Creative Mind. We find that we are not alone seeking God; He is seeking us. He must use us to express Himself. His only method is to express Himself through His creation. We are interdependent each upon the other.

When we believe that we can do anything of ourselves alone our spiritual discernment goes out like a light in a blast of material wind. "I speak not from myself: but the Father abiding in me doeth his works" was Jesus' acknowledgment.

As spiritual discernment develops in us, the fear of wrong thinking becomes a thing of the past. It is then that right thinking, poise, and an understanding heart become as natural as breathing.

In quietness and confidence we find our strength. It is as though our hand had slipped quietly and confidently into the hand of the Christ, and as though through Him we were seeing, hearing, and feeling the very throb of universal harmony. It is through spiritual discernment that we become conscious of the abiding divine presence within us. Because of this presence we are able to look through appearances and beyond to the Absolute, the perfect God principle.

Jesus spiritually discerned conditions and situations. When He raised Lazarus from the dead He did so because He saw eternal life. His words held both authority and life when He said, "Lazarus, come forth." When Jesus Himself went through the apparent experience of death He had no friend to say to Him, "Jesus, come

forth"! His resurrection was the result of a consciousness of life so deeply implanted and rooted in His subconsciousness that of this volition He was able to come forth from the tomb. Through spiritual discernment we can come forth from any tomb of materiality where we have buried our Christ self.

If we make too great haste in our study of Truth we find that it is not progress we are making but rather that we are overlooking precious things because of our haste in passing. In Matthew we read, "The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." Let us be very careful that nothing comes between us and our light: let us remember the disguise of the gypsy.

What we see with our material eyes is only the outward appearance. Our life is rooted in something far deeper than this world knows about; it runs down deep into the taproot of our knowledge of our I AM inheritance. Life may be difficult until we learn how not to materialize fictitious conditions. Let us not enlarge inharmonious situations by giving them power in our mind. Let us not allow them to become a part of our consciousness.

God has given us the power to choose between Spirit and sense consciousness. Let us be wise; let us choose Spirit.

True discernment dwells in the Christ mind, and there is where we go, within this holy-temple body of ours, to seek to attain it.

Let us investigate material conditions if necessary, if that is the only way by which we can see what is back of them. Let us not be afraid of them. Let us put our intellect to work and use logic and reason. Let us accept an introduction to them, as I did to the gypsy

if that is the only way we can get at the real truth about the situation. See God in everything, knowing that He is equally present in all things and at all times. Perhaps the situation will prove a blessing in disguise. See the mind back of the dark-skinned gypsy. This may be hard to do at first, but practice it. There may be a delightful surprise in store for you, as there was for me!

Let us spiritually discern God so that we may be fully aware and alive to His care and protection. Let this discernment of His power and glory lift us to the heights where we can say: *"I am a radiant, all-wise, all-sufficient, all-loving child of God. Infinite wisdom guides me, divine love heals me, and I am successful in all that I undertake."*

Through spiritual discernment we have the molding power to shape ideas and give them form. Ideas that better our condition in life are from God. Give Him the credit and the glory. Don't let the idea of personal power shut you off from your inner light. In sense consciousness we could go to the farthest star and our troubles would go right along with us. Spiritual discernment of God and His laws lifts us above them right where we are.

Thought engenders thought. Place one idea upon paper; another will follow it, and still another, until you have written a page. You cannot fathom your mind. It is a well of thought which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of.—G. A. SALA

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 5, 1940

UNITY SUBJECT—*The Christ Foretold.*

INTERNATIONAL SUBJECT—*Isaiah Gives God's Invitation.*—Isa. 55:1-11.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

5. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye Jehovah while he may be found; call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

GOLDEN TEXT—*Seek ye Jehovah while he may be found; call ye upon him while he is near.*—Isa. 55:6.

SILENT PRAYER—*I accept the Christ consciousness as God's gift to me.*

Someone has said that no other people has ever produced a class of teachers to equal the Hebrew prophets. Chief among the traits that distinguished these men from others was their faith in the Messiah and their vision of His coming. Although today's lesson does not refer to this directly it is in effect a prophecy of the Christ kingdom.

Paralleling Isaiah's opening invitation to come to the waters are the words of Jesus Christ to the woman of Samaria "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The term "living water" signifies the inspiration of Spirit, also life. The same thought is found in Revelation: "He that will, let him take the water of life freely."

The inspiration of Spirit is free for the taking, but before it can enter into a man he must "come" in

thought into the realm of things spiritual. What is called salvation has always been free for the taking and holding, but the holding implies steadfastness and perseverance. Wine and milk, more costly than water, are also free. The gifts of Spirit substance are rich beyond man's power to imagine, but he must "buy" them; that is, he must desire them in preference to material gifts and, when he has them, must hold them fast.

Man is prone to desire material things and to spend himself in quest of what neither nourishes nor sustains his inner nature. He spends his money "for that which is not bread." Labor for temporal things with no thought beyond their temporal value is wasted effort, since no real satisfaction comes from possessing what is temporal. Satisfaction is found in Christ. "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

To "hearken diligently unto me" is to hold fast to the Christ way of life. Material prosperity is not the only blessing that follows obedience. As we harmonize our thoughts and actions with divine law we realize that divine love dwells in us and that consciousness of love increases. "The sure mercies of David" are our reward for faithfulness. David is a type of the Christ and represents love.

Love is a witness to the peoples, for everyone understands it and responds to it when it is genuine and without ulterior motive. Love is the real "leader and commander to the peoples."

A nation represents an aggregation of thoughts in man's mind. Such an aggregation of thoughts on a subject that is new to consciousness is symbolized by the words "a nation that thou knowest not." Science as it manifests truth is new to our generation, but scientists

are beginning to acknowledge their debt to religion and to see that the two are not incompatible. The avowed aim of science is to discover truth. Faith seeks truth direct through intuition; science indirectly through research and experiment. To combine the two approaches to truth is the work of our time. "The Holy One of Israel" glorifies intuition as a gateway to reality.

Jehovah is "near" when we desire to become conscious of Truth, and He may be found at any time by anyone that puts his mind and heart into the task. Wrong ways of doing things and wrong thought habits prevent us from finding the way of Truth and reality. Correcting both our thinking and our behavior to conform to the law of love is the surest way to consciousness of God.

"My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." The natural or personal consciousness has in it nothing of the divine, neither has the divine or God consciousness anything in it of the personal.

Although the natural and the spiritual have nothing in common, an analogy may be drawn between the manifestation of the latter and the law that governs inanimate nature. Moisture in the form of rain or snow is necessary to the growth of vegetation which in turn supplies food to man and insures future harvests by producing seed for planting. In similar fashion the creative word spoken by the I AM in man permeates divine substance and out of it produces present and future good according to the thought held in mind. The law of increase that is operative in nature is observed also in the spiritual realm, and the word of the I AM "prospers" or produces abundantly in the direction that it takes when sent out. There is no failure. The

rain does not return through evaporation to form anew a blanket of cloud without having first affected vegetation. Neither does the creative word return to its source without leaving its impression on the universal thought substance out of which all manifestation comes. The one is as sure as the other, for divine love underlies both.

QUESTIONS

1. Of what is water a symbol?
2. How does one buy "without money and without price" in the realm of spiritual values?
3. Does the question "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" put materialism in its true light?
4. Where does one find lasting satisfaction?
5. What is meant by the words "the sure mercies of David"?
6. Interpret the expression "a nation that thou knowest not."
7. What is the surest way to gain consciousness of God?

Lesson 6, May 12, 1940

UNITY SUBJECT—*Dualism.*

INTERNATIONAL SUBJECT—*Habakkuk Fights through Doubt to Faith.*—Hab. 1:12—2:4.

12. Art not thou from everlasting, O Jehovah my God, my Holy One? we shall not die. O Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction.

13. Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he;

14. And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15. He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag: therefore he rejoiceth and is glad.

16. Therefore he sacrificeth unto his net, and burneth incense unto his drag; because by them his portion is fat, and his food plenteous.

17. Shall he therefore empty his net, and spare not to slay the nations continually?

1. I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint.

2. And Jehovah answered me, and said, Write the vision, and make it plain upon tablets, that he may run that readeth it.

3. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay.

4. Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith.

GOLDEN TEXT—*The righteous shall live by his faith.*—Hab. 2:4.

SILENT PRAYER—*I keep my eye single to the good.*

The name Habakkuk means "embracing, infolding; a struggler." Metaphysically it denotes the clearness of vision that discerns the causes of events within one's own consciousness and struggles to hold to the good only while striving to do away with evil.

The habit of recognizing both good and evil and regarding them as equally real is common to the natural man. The habit makes prophetic vision difficult if not impossible. By a heroic act of faith, even though it may be blind faith, he whose vision is all-embracing can rise to heights from which he sees God as greater than present happenings, as eternal. The poet, blindly fighting doubt, sang:

"O, yet we trust that somehow good
Will be the final goal of ill."

Somehow; but faith is not clear enough to let him see how. Yet he sees Jehovah as everlasting, the Holy One. Man need not die to escape threatened evil, though the natural man looks upon death as escape into unearned bliss. Faith leads man to see that the wicked who distress and devour others are ordained "for judgment," established "for correction."

Two ways of viewing evil are customary to man. A view of the wicked as ordained for judgment may be a recognition of divine law at work in negation as in constructiveness, or it may be the natural man desiring a judgment to overtake those who treat him unjustly and make his way hard. The larger view of divine law as omnipresent, on the other hand, is acceptable because it restores meaning to life and makes man's way tolerable.

The problem of wholesale oppression and injustice has troubled men in all ages. A person can observe the law of mind action and study it until he gains power. He may then use the power to oppress and distress others. Thus the wicked swallows up the man who is more righteous than he but who has made no concentrated effort to develop or express power. Those who do not know God as power within themselves, or who do not trust Him as their deliverance, are "as the fishes of the sea, subject to the will of the ambitious or self-centered. Angled for singly or seined for en masse, those who do not know God are as so many fish or shellfish waiting stationary to be scooped up by the "drag."

Man's responsibility for the use he makes of power is under divine law. He who misuses the power at his command must undergo an accounting either presently or in the future according to the acuteness or dullness of his consciousness of its misuse.

The regular practice of faith procures man an answer

to his questionings. To stand on watch, to set oneself upon the tower of faith and look to God for enlightenment brings a measure of understanding that is enough for present needs though not yet complete. The measure is determined by the steadfastness with which a man looks to God and trusts divine wisdom to make itself manifest in and through him.

When the man who has a dual consciousness has a complaint, he looks to others to remove the cause and relieve him of all inconvenience. He who looks to God for faith to become equal to emergencies knows that he must work out his own problems if he is to measure up to the stature of a full-grown man. Habakkuk saw that he must answer his own complaint out of the wisdom that his faith enabled him to realize. He had to live the faith that was in him, and live by it. We must do likewise. The vision is plain enough to be written down in definite terms that anyone may read and understand at a hurried glance.

Divine law active in the affairs of men reveals a law so exact that it works out in small things as in great, in the present as in the future. What seems to man's finite sense to be delay is not actually so. The law works through consciousness, and the wrongdoer who lacks all sense of guilt goes unpunished until the combined weight of the condemnation that others feel for him precipitates the inevitable reaction. Meanwhile the same condemnation brings down added suffering on those who indulge in it. Therefore the just find it best to live by their faith in the good, refraining from all thought of the wrongdoing of others. Paul expressed it in terms of conscience, saying, "Herein I also exercise myself to have a conscience void of offence toward God and men always." A conscience void of offense or a consciousness

of God's approval is a safeguard against evil. He who lives by his faith in God as omnipotent principle, refusing to recognize evil, builds up such a safeguard within himself.

QUESTIONS

1. What is the meaning of the name Habakkuk, and what does it denote metaphysically?
2. Explain why it is hard for the broad-minded person to enter into God consciousness.
3. Why does the righteous man need to develop the faculty of power?
4. What determines the accounting that a man must make for misusing power?
5. By what faith is it best to live? Why?
6. What is man's best safeguard against evil?

Lesson 7, May 19, 1940

UNITY SUBJECT—*True and False Guidance.*

INTERNATIONAL SUBJECT—*Jeremiah Denounces False Prophets.*—Jer. 23:21-32.

21. I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied.

22. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings.

23. Am I a God at hand, saith Jehovah, and not a God afar off?

24. Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah.

25. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart?

27. That think to cause my people to forget my name by

their dreams which they tell every man to his neighbor, as their fathers forgat my name for Baal.

28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah.

29. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?

30. Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor.

31. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith.

32. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah.

GOLDEN TEXT—*Prove all things; hold fast that which is good.*—I Thess. 5:21.

SILENT PRAYER—*I prove the Truth by looking to God for my enlightenment and understanding.*

How can one tell when one is guided by the Spirit of truth? How can one be sure that one is being guided, and not misguided, in the way that one is about to take? These are searching questions that must be answered aright before one can have peace of mind and confident assurance.

In the first place we ourselves determine what we receive both as to measure and quality. What we truly seek in all earnestness we receive. "Seek, and ye shall find" is as true today as it was in the days of the twelve disciples, and we are as much in need of learning the rules of life as they were. We learn them when we set ourselves at the task wholeheartedly.

Meanwhile the question arises of what one is to do when suddenly in need of guidance; also whether the

first leading is to be trusted and whether it always comes in time. Jeremiah tells how the prophets can be known as false or true. "If they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings." The effect of a leading proves whether it was right or wrong. This however resolves itself into a matter of trial instead of certainty before the test.

Sincerity is essential to understanding. "Can any hide himself in secret places so that I shall not see him? saith Jehovah." The mind is a secret place, but God is Mind, therefore single-mindedness comes first.

The meaning of the name Jeremiah ("whom Jehovah sets up") metaphysically is spiritual faith demanding that all religious thoughts be true in observance of divine law. There can be no guidance in the constructive sense of the word except where this meaning is preserved. Jeremiah draws a sharp distinction between the word of Jehovah in man's mouth and heart and such psychic manifestations as dreams. Dreams may contain true guidance or they may not. It depends on the bent of the dreamer's thoughts and his waking consciousness whether he solves his problems and answers his questionings through the medium of the subconsciousness during sleep, or whether his dreams are mere repetitions of his waking impressions, drifting and meaningless. If his thought life is superficial or untrue during his waking hours, his dreams will share these qualities. A dream should be told as a dream, not as the word of the Lord.

To the seeker after Truth the word of Jehovah should be as easily recognized as fire, which cannot be mistaken but reveals itself through both light and heat at the same time. He who is uncertain whether his leading is from God or his own intellect can measure it by

the two commandments that enjoin love of God and love of neighbor. If it runs counter to either of these it is not the word of the Lord. Unless it parallels the Sermon on the Mount he may disregard it with a clear conscience. To question the word of God is better than to be deceived into thinking that one has a true message from God when one has only a thought of his own. Gideon and other earnest men and women have questioned the genuineness of their guidance and proved first whether it was from God before undertaking to follow it.

To express one's own opinion is allowable, but to do so claiming it to be a message from God is not in harmony with divine law. Neither is the practice of quoting the opinions of others without acknowledging their source or authorship. Whatever a person is, that is what he sends out intentionally or unintentionally as his message. Those who are filled with deceit are prophets of deceit. As Peter and John said, "We cannot but speak the things which we saw and heard." No man can speak with conviction other than what he thinks and what he is. Those whose thoughts are filled with deceit cannot have even candid dreams, but "prophesy lying dreams." The limit of falsity is here described. Guidance from the Spirit of truth is not for those whose aim and purpose it is to deceive.

A good order of procedure is to affirm, *"God in me is infinite wisdom; I know just what to do,"* when confronted by a problem that cannot be postponed but must be solved at once. A short period of quiet and relaxation should follow the affirmation, and during this period one's course generally grows clear. To make the affirmation frequently throughout the day and become conscious of holding it in mind is a good formula for quietly and confidently meeting all that arises.

QUESTIONS

1. What determines the measure and quality of the guidance that we receive?
2. Why does single-mindedness come first when preparing oneself to receive guidance?
3. Are dreams dependable as guides of conduct?
4. How can one determine whether a leading is true or false?
5. What affirmations help a person to understand the course he is to take?

Lesson 8, May 26, 1940

UNITY SUBJECT—*The New Covenant.*

INTERNATIONAL SUBJECT—*Jeremiah Announces the New Covenant.*—Jer. 31:31-37.

31. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.

33. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

35. Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name:

36. If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

37. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah.

GOLDEN TEXT—*I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.*—Jer. 31:33.

SILENT PRAYER—*As I keep the law of love I rule over my inner kingdom.*

The "new covenant" about which Jeremiah prophesied is embodied in the teaching of the New Testament, and this teaching is centered in Jesus Christ. Jesus established a new and higher consciousness for man in the earth, and He taught and practiced the truth of the inner kingdom. One of His main teachings, "The kingdom of God is within you," faithfully illustrates the words of Jeremiah.

The new covenant was to be made with the "house of Israel" (the real self of man) and "with the house of Judah." Judah represents the central faculty of consciousness. The new covenant is to be written in the inner man. It was so written in Jesus, who devoted much of His teaching to parables showing what this inner kingdom is like. As men come universally into the inner consciousness of love and wisdom and as they practice its principles, Jeremiah's prophecy will be completely fulfilled.

At present men are teaching, "Know Jehovah," and when all have the inner experience of Jehovah in the heart no further teaching will be necessary. When men everywhere are conscious of the divine law in their hearts, the kingdom of God will be at hand actually as well as ideally. With the realization of the law of love forgiveness will become universal and sin will dis-

appear even from memory. As long as it remains in memory its effects will remain also. When error is banished completely from mind the kingdoms of the earth will become the kingdom of our Lord and of His Christ.

Reality, the spiritual kingdom (represented by Israel), is as unfailing and as endless as day and night and the wave movements of the sea. All that we think of as steadfast and unchangeable is but an outpicturing of the eternal nature of divine love and divine law. The expression of these qualities from the heart of man is the measure of his realization of spiritual reality.

Until now man must work to uncover his real nature and express the divine instead of the human. Jesus gave the example in this respect when He took thought for the disciples rather than for Himself on the night of the Passover and before His arrest. His last evening with them was crowded with teaching. The lesson of unselfish love was illustrated and impressed on them in symbols by the menial but in that day very necessary task of washing their feet. Today this act remains only a symbol of denial, but other acts are equally important as expressions of love.

We need to learn the healing power of thought, the protection with which we infold others when we know for them the omnipresent safekeeping of God. For ourselves also we know only good in all that we undertake.

World peace is a subject on which we can practice obeying the divine law in our heart. First we keep peace in our thoughts as well as in our words and deeds. Next we send thoughts of peace to the world, especially to those who spend their thought and effort in disrupting world peace. We owe them love instead of blame, and we can visualize them as peaceful. When we keep the law of love and omit condemnation of those whose life

expression does not conform to our ideas, world peace will be more than an ideal that seems impossible of realization. It will become a structure that we are helping to build.

The infinite faithfulness of divine love is indicated in the last verse of the lesson. Jesus Christ always emphasized the importance of faith in healing and in other works as well. "Believe ye that I am able to do this?" "All things are possible to him that believeth." All things are possible to us, but only through faith in their possibility and the expression of our faith in practical works.

In addition to faithfulness the last verse of the lesson emphasizes the enduring nature of divine law. The "heaven above" (the sky) cannot be measured and therefore is a symbol of infinity. Material "foundations of the earth" are nonexistent in the sense of a stationary prop on which the earth rests, hence they cannot be "searched out beneath." Neither of these things can be done, and neither can reality (the seed of Israel) be destroyed by God, who is the essence of reality. The manifest creation is unfailingly subject to law, and the spiritual kingdom is not less so. Whatever is real endures.

QUESTIONS

1. What is the new covenant about which Jeremiah prophesied?
2. What do the "house of Israel" and the "house of Judah" represent?
3. How must all men "know Jehovah" in order that no further teaching concerning Him may be necessary?
4. What is the measure of man's realization of spiritual reality?
5. What duty do we owe to others in thought?
6. How can we practice the divine law as regards world peace?

The Windows of Heaven

BY DELLA ADAMS LEITNER

God in infinite mercy will open—
He asks us to "prove" this is true—
The windows of heaven to shower
His blessings on me and on you.
He is waiting to give in abundance
Peace, happiness, health, and supply;
Ours but to accept and receive them
To find He will never deny.

But to "prove" we must do His full bidding
And seek with a heart that is free
From fear and distrust and resentment,
And be all He wants us to be.
We must give in His Spirit, withholding
No tithe, and with thankfulness share
Our good, and be glad for the bounty
He has placed as a trust in our care.

By forgiveness, by mercy, by service,
By doing our best every day
With eagerness, praise, and rejoicing
We fulfill the whole law in His way.
Then the windows of heaven will open
To shower His blessings of love;
They descend when our part is accomplished,
When we follow His mandate to "prove."

Silent UNITY

I decree, Let there be light, and light and understanding are manifest.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

It is the unanimous verdict of students of the mind that fear is a paralyzer of mental action; also that fear weakens both mind and body. This being so universally conceded, it certainly is not worth while to call attention to that enfeebling state of mind, but on the other hand rather to show how to keep from falling into its shallows and also how to overcome its habits. The majority of people will resent the statement that fear is a habit but close observation proves to anyone that his fears are governed by repeated thoughts, words, and experiences. All fears rest upon thoughts, and if the thought foundation can be broken up the fear will vanish.

The mind imagines mountains of fears where no real cause for fear exists. We live in a world where fear is taught as essential to safety. To begin with we are told from infancy to fear God; then to fear evil and evil in all its forms. With our mind crammed with fear images working night and day, how can we expect anything but the multitude of disasters that follow?

"Perfect love casteth out fear." Jesus taught the love of God as the first commandment and love of neighbor as the second, and that there was no need for any other commandments. These round out the law. Then the one and only effective remedy for fear and its ills is love.

We have all been told again and again that we must love God and our fellow man in order to fulfill the law of our being. Doubtless most of us have done

this and have had the experience of very pronounced demonstrations of peace and protection in our life, yet we do not have that consciousness of love which we feel we should have when we think of God. There must be a reason for this deficiency, and there is. We have thought of love to God in terms of immense size, something that we must encompass as a whole, when the fact is that love is a composite. It is made up of attributes, as is made clear by Paul in his First Epistle to the Corinthians.

According to Paul, love is the name of a great variety of little commonplace activities of everyday life. Are you patient and kind? "Love suffereth long, *and* is kind." Envious? "Love envieth not." Egotistical and proud? "Love vaunteth not itself, is not puffed up." Are you temperamental? Love "doth not behave itself unseemly." Are you grasping and selfish? Love "seeketh not its own." Do you give way easily to your temper? Love "is not provoked." Do you behold evil as real and agonize over the evils of the world? Love "taketh not account of evil." Do you rejoice when disaster overtakes evil persons and exclaim, "They got just what was coming to them"? "Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth." Do you patiently fear "the whips and scorns of time"? "Love . . . beareth all things." Are you open-minded and receptive to good whatever its source? "Love . . . believeth all things." Do you anticipate the future with fear and forebodings? "Love . . . hopeth all things." Do you endure with trust and confidence in eternal justice

"The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office and the spurns
That patient merit of the unworthy takes"?

Love "endureth all things." Paul says: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. . . . But now abideth faith, hope, love, these three: and the greatest of these is love."

Nowhere in all literature do we find as clear an analysis of love as here in this 13th chapter of I Corinthians. Those who have taken it as a guide to character discipline—that is, seeking to fashion their daily thinking by the standards set forth—have attained results so pronounced as to have been convinced that it is a panacea for all who are suffering from the ravages of distorted, Godless love.

The one and only remedy for the crosscurrents of fear is the restoration of the peace and harmony of life by love and its combinations.

HEALING THOUGHT

All-infolding God love and protection frees me from every thought of fear, and I am strong and well.

PROSPERITY THOUGHT

My mind is filled and satisfied with Thine all-infolding substance, and all things are added.

(Use from May 20 to June 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

MORE THAN a month ago I wrote and asked you to pray with me for the healing of my hands, which had been afflicted with dry eczema for two winters. Now I am happy to say that my hands have been healed. God's blessing on your work.—*A. C., Virginia.*

A MONTH AND a half ago I telegraphed to you asking you to pray for my fourteen-month-old baby, who was ill with meningitis. Almost immediately after the telegram was sent the baby's temperature began to drop. In a very short time he began to show other signs of improvement. In less than two weeks we had him home from the hospital, completely recovered.

Today he is well and strong. There are absolutely no signs of his recent illness. I firmly believe that the prayers of Silent Unity and of other friends saved the boy's life. I ask God to continue to bless you in His work.—*Mrs. O. H. H., Washington.*

I SHOULD LIKE to tell what Truth has done for me not in order to rehearse old troubles but to help others. About three months ago I suffered what they said was

a paralytic stroke. All my left side was useless. My sister wrote you in my behalf. As soon as I was conscious I began to help those who so lovingly stood by me to keep the consciousness clear that the creative principle of life that created me could recreate and renew and make whole every cell and atom in every organ and member of my body and brain. First one part and then another was unloosed until now I can walk without aid and use my arms and hands. I cannot be too grateful to God for my wonderful healing.—*C. M., Canada.*

In 1935 I wrote you that I had a tumor of the bladder. I was healed through prayers. There has been no return of the tumor. I recently took a civil service examination and passed the medical examination. You have been of inestimable help and comfort to me.—*C. P., Oklahoma.*

My two-year-old granddaughter had been taken to the hospital with pneumonia and an inflamed ear, to human sense a very sick baby. I sent to you for help. The little patient withstood the disease so well that she was brought home on the tenth day, and in two more days she was running about the house nearly as well as ever and a very happy baby.—*Mrs. C. J. C., Massachusetts.*

I am thankful to God and to you for a wonderful healing of goiter. The growth is entirely gone, although it was as large as a good-sized cup. This occurred in less than a month.—*B. R., Michigan.*

Three years ago I was very sick, and the doctors said there was no help for me, as I had cancer of the stomach. I wrote for your help. In a short time there was a change. I kept writing to you and gaining till about a

year ago, when I was well. I have gained weight until I am where I should be. I have perfect health, if anyone has. God bless Unity for the work they are doing. —*Mrs. F. E. P., Michigan.*

Filled with Plenty

THANK YOU for your prayers. The blessing of God is upon me. He sent me where I was needed, and now I have found a job.—*A. B., New York.*

I WROTE to you asking you to pray for me that I might get a position. I got a good position, and I believe it is the answer to that prayer. God bless all your efforts. —*G. W. H., Kansas.*

I MUST WRITE to you to tell you out of the fullness of my heart what a great blessing has come to us. My husband had been out of work a long while. He did not believe in Unity as much as I did and as he does now. Shortly after I wrote to you about the matter it was impressed on my mind that my husband should go to a certain person here to see about work. He went immediately, and I kept praying while he was gone, saying over and over, *"Prosperity comes from God, and God is working through all people to help my husband."*

My husband was told to see the business agent of a union. He did this and came home with eyes shining with hope. "That business agent is one of the finest men I ever met," he said. "He says he knows he can help me, and he is going to come to the house to call me himself as soon as he finds a place for me."

That was yesterday morning. Last night the agent

came and told my husband to report for work Monday morning. One word led to another until to my surprise and delight it came out that he and his wife were Unity students. God answered my prayer through one of our own Unity students. I thank you lovingly for everything you have done.—*Mrs. F. R., California.*

He Shall Have Abundance

WHEN I started my prosperity bank drill I did not have a penny to put in the bank in the first two weeks, but every morning I went through the drill. The third week I got four days' work, and after that more than I could do. I have certainly been blessed through your prayers and the bank drill.—*Mrs. F. B., Pennsylvania.*

DURING THE seven weeks that I have used the prosperity bank drill the meditations have helped me greatly. I feel strong and healthy and have been able to work hard during these seven weeks, although I am seventy-five years of age. I do not feel lonesome or forsaken any more. I am living in the consciousness that the Lord is right with me, regulating all my affairs in a most marvelous manner. I am praising Him.—*B. H., New Jersey.*

WHEN THE prosperity bank reached me I was without a cent. For two weeks I used the drill and the prayer without putting a single coin in the bank, because I had no coin. Then—and certainly as a result of the drill —an old debt was repaid and I found myself in possession of enough money to discharge some of my own indebtedness. Needless to say, I have continued using the drill. My needs have been met in every way. God bless you and your good works.—*C. G., Pennsylvania.*

My Help Cometh from Jehovah

CONSCIENTIOUSLY I read my *Weekly Unity*. The letter and words just seem to be merrily smiling and full of happiness. It has a comforting assurance that keeps me very close to God. It only sees the beautiful, which has placed it above all else with me. God surely blesses you.—*E. P., California.*

WHILE I was blue and discouraged someone sent me some Unity periodicals. I subscribed for *Daily Word* and have found encouragement and satisfaction in reading and studying it. Words like those printed in it must come from the heart of a true Christian. I wish every discouraged person in the world could read your literature.—*C. T. A., Kansas.*

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Free from Cares

I ASKED your prayers that my husband might be released from a charge of which he was innocent. The release came. At the same time my husband was used by the Lord to accomplish a wonderful good: a poor woman who had been mistreated by a relative for many years was released from her bondage. The love of God is manifest all around us. God bless your ministry. —*E. M., Colorado.*

ABOUT A year ago I asked you to pray that my father might be healed of the drink habit. He had been a drunkard most of his life. But praise God, he has not touched a drop of liquor all these months and now has no desire for it. His friends are astonished. Thank you for your wonderful work.—*A. G., Illinois.*

Hearken unto Me

MY HUSBAND was to be let out of his position through no fault of his own. I wrote to you for prayers and told you I knew our heavenly Father had opened another door for us. The day before my husband was to leave the old position he got another position. I had simply placed the affair lovingly in the Father's hands, knowing that He would answer my prayer. What a wonderful feeling it is to have faith that our prayers are being answered. May God bless Unity.—*Mrs. B. R., New York.*

Love One Another

TWO MONTHS ago I asked your help through prayer in solving a puzzling problem. At the end of thirty days I reported no progress and asked you to continue your prayers. I used the statement for peace and harmony faithfully. Now, although this problem has not been solved in the way I expected, I do consider it solved in the most satisfactory way. Peaceful and harmonious conditions are very apparent in my life. Certain other things that appeared difficult have miraculously been smoothed out. I regard all these manifestations as a result of faithful and consistent prayer. I thank God constantly for my blessings, and they do seem to increase. Thanks for your kindness.—*A. R., New York.*

I Am the Light

MANY WONDERFUL things have worked out for me since I began studying Unity. In fact, I was not acquainted with God until I began studying Unity, but now I know Him. What a difference has come into my

life. My friends used to say I was the most unlucky person, but now they all say, "How lucky you are." I always respond by saying, "You mean, how blessed I am."—*H. G., Oklahoma.*

I WROTE YOU over two weeks ago for prayers for health. I had a kidney infection, and the infection had spread to the blood stream. In four days my temperature was almost normal. I am now feeling fine. In fact, people tell me I look better than I did before I was ill. I think that dross and error have been eliminated from my consciousness. I have a greater realization of my oneness with the divine source; I feel the light and life of Spirit in my whole being. May God bless and prosper you.—*Mrs. A. S. H., Kansas.*

Unto Us a Child

I SENT YOU a telegram two weeks ago asking you for prayers for my daughter B——. Her baby was coming prematurely. The doctor told her he could not save it if it did come then. He said the baby would arrive within twenty-four hours and only a miracle could prevent it. My daughter had had all the care of a large house, including the washing and ironing and taking care of her small daughter. She had done too much and was worn out.

I knew that something must be done at once, and I sent my wire to you knowing that it would be done. Apparently only a miracle could save the situation, for labor pains had begun. But by that time you were praying, and both B—— and I were praying with you. She was in a maternity hospital, in the delivery room. Everything was in readiness for the confinement. The doctors

and nurses had done all that could be done for the moment and they advised B—— to move about as long as she could stand it. Then they left her alone, remaining within call.

B—— walked painfully about the little bare room and noticed the instruments and equipment waiting. She thought how fearful many young expectant mothers were upon seeing such preparations for the first time. It occurred to her that she might possibly help some mother by going the rounds and blessing the little room and all it contained. She kept moving slowly about, her pains continuing and every symptom indicating that birth was only a few hours distant.

All of a sudden she began to feel overpoweringly sleepy. There was no place to lie down except upon the operating table, a very narrow and uncomfortable place to sleep on and very easy to roll off. But B—— managed to get up on it and to accommodate herself to its dimensions, and still blessing everything in the room and growing more and more drowsy, she fell asleep.

When she awakened it was morning and the doctor was standing beside her, considering her. When she opened her eyes, he exclaimed: "Well, young woman, the miracle has happened! If that baby isn't here by noon—and there is certainly no indication that it will be—you can go home. Go home and stay in bed two weeks. If we can hold off the birth for two weeks everything will be all right."

B—— came home and has been at home two weeks today. She is rested and well and is happily awaiting her baby, which was given two precious weeks in which to round out its normal development. We thank the dear Father and you.—*H. S., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

In spite of my knowledge of Truth ill-health and inharmony come to me. Why should this occur when I have done my best?—*Question answered by Silent Unity.*

You see a little child learning to walk. He stumbles although he is doing his best. His mind and his body have not learned how to co-ordinate their actions. You are confident they will however. You can be equally confident that you will learn to walk easily and happily in the ways of Truth. Any setback is temporary. You have a great advantage over the little child: he learns mostly by experience, while you in learning can profit by the help of divine wisdom.

We know that because of your knowledge of Truth and your faith in the goodness of God any seeming condition that brings distress to you is passing quickly out of your life. The light that Truth brought into your life was not of your own invention; it was of God and therefore, like God, it is eternal. You can never be apart from it. "I know that whatsoever God doeth, it shall be forever."

God has blessed you with a knowledge of the truth about your life and affairs, with an innate understanding of His laws and your relation to them. In this knowledge lies the key to peace and health and harmony. Think about them as your own. They are of God, to whom there is no end; so they are eternally yours.

When seeming conditions arise that would mar your peace or cause you to be anxious, know that they are not real. Only the real has power over you, and only God is real; hence no condition has power to distress you.

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I find your teaching most interesting. On one point however I can't agree with you: that of mixing worldly pastimes such as dancing and swimming with the great salvation of Jesus Christ. When I became a sanctified Christian the desire for worldly pastimes left me.—*From letter received by Silent Unity.*

Your spirit of consecration and your devout nature are truly commendable. We too know that God's joy is not dependent on external things or upon amusements. It is indeed true that God's Spirit of joy rises from within us and blesses us with true happiness as we are consecrated to God.

We do not feel however that wholesome recreation is at variance with spiritual joy. Anyone who is devoted to God and His divine purpose is guided by the Father at all times, at work and at play.

There is in Truth no line of demarcation between the spiritual and the material, for God's presence and power is omnipresent. Rather than forbidding amusements then we seek to bring to them God's purpose and will of good, knowing that as His Spirit of love, wisdom, and order controls them they minister to both spiritual and physical well-being. It must be remembered too that a certain amount of recreation is especially necessary for young people. We feel it best that they find this recreation in uplifting surroundings, where Truth is taken for a guide.

Please give me your interpretation of Armageddon, the great battle of battles. Do you think a world-wide clash of arms will develop; and what will be the result?—*Question asked of Silent Unity.*

Armageddon has both an inner and an outer interpretation. No world-wide clash of arms need be involved however. As Truth students we are to look only for the good to happen.

We interpret the Bible as a spiritual book, therefore we believe that this prophecy concerns mainly the spiritual unfoldment of each individual. Armageddon is the struggle between the accumulated error thoughts and spiritual thoughts. The final victory will lie with the spiritual thoughts and forces.

As we advance spiritually we perceive that some of the thoughts we entertain are error thoughts. We have to cast these wrong ideas out of our consciousness so that the divine consciousness may be established. Armageddon typifies the final casting out of all error thoughts.

In doing this work to get rid of error give attention to the establishment of true ideas, not to a battle against error. In this way you will be building your spiritual consciousness. In this way you can finish your Armageddon quickly and establish your good.

Oh come, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving; Let us make a joyful noise unto him with psalms. . . . For he is our God, and we are the people of his pasture, and the sheep of his hand. To-day, oh that ye would hear his voice!—PSALMS

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares and the calm of our tempest.—Jeremy Taylor.

HOW TO FORGIVE

"If men could only learn to forgive! If all the festering memories of wrongs done could be healed; if man would but nourish love in his heart instead of hate." Winona Godfrey, in an article, "Let Go of the Nettle," tells what would happen if men and nations could only learn to forgive.

This article will help you forget old grievances, old hurts, and to find new joy in your human relationships. It will appear in a May issue of *Weekly Unity.*

QUESTIONS ABOUT SILENT UNITY ANSWERED

"What is Silent Unity?" "How is the Silent Unity work carried on?" "Who are the Silent Unity workers?"

These are some of the questions which are frequently asked regarding the Silent Unity work, and they are answered along with many others in an article, "Questions and Answers Concerning Silent Unity," appearing in May *Daily Word.*

This May issue of *Daily Word* is dedicated to "those who have joined or are now joining Silent Unity in silent prayer; to those who are new to this phase of

the work; and to the devoted workers of Silent Unity." It will bring you a lesson for each day of the month as well as acquainting you with the Silent Unity work.

HOW TO CONQUER FEAR

Have you feared sickness? Poverty? Loss of friends? Many of us have feared one of these things at some time or other in our life—perhaps we fear something now. The true story of the way one woman conquered the fears that beset her is told in "Joy Is Crowned King," appearing in May *Progress.* It will give you encouragement and inspiration and help you to cast off any burdens of fear that you may be carrying.

THE KEY TO FRIENDSHIP

Sao Ying was a little Chinese girl living in America. She found it difficult to make friends, for she had been taught to walk with downcast eyes and folded hands. How she discovered the secret of making friends is told in the story "Sao Ying Finds the Key," appearing in May *Wee Wisdom.*

This quaint story of a Chinese girl will charm the boys and girls who read it, and they will learn how they too may find the key to friendship.

"DO YOU WANT TO FIND IT?"

This is the title of an unusual article appearing in the May issue of *Good Business.* If you are in the habit of misplacing papers or valuable articles or of forgetting things that you want to remember, this article will be of great value to you. It tells you how to put your subconscious mind to work to help you remember forgotten things and find misplaced papers or objects.

UNITY TRAINING SCHOOL OPENS MAY 27

The Unity Training School is completing plans for its tenth year of service to the Unity students and teachers who come from all over the world each year to attend it. A fifth term has been added in October to give students who wish to come late an opportunity to attend the classes.

Metaphysical training will be given under Charles Fillmore, cofounder of the Unity movement, Clara May Rowland, director of Silent Unity, Richard Lynch, Unity lecturer and teacher, Ernest C. Wilson, minister of Christ Church, Unity, Los Angeles, and many others.

There will be directed recreational activities for those who wish to take part in them. For full particulars write to Registrar, Unity Training School, 917 Tracy Avenue, Kansas City, Missouri. This will not obligate you in any way, and information will be sent you free of charge.

"WALLS DO NOT A PRISON MAKE"

A letter from a prisoner tells of the changes that have come about in his life through his study of Truth:

> "While I have only been studying Truth a short while, I know enough to refer all my problems to it, and the results are always the best. Sometimes they are not exactly as I wished them to be, but in the end they always turn out better than I could have desired.
>
> "I never think any more where I am, for I know that no matter where I am, God, love, is there with me."

Unity literature is sent to prisons, hospitals, and

other institutions in all parts of the world through Silent-70, the missionary department of Unity School. In this way real rehabilitation is accomplished, and many of the men and women who have been confined to prisons or institutions become valuable citizens through their understanding of Truth. This great work is made possible through the love gifts of friends who like to help others make a new start in life.

AN OVERSEAS FRIEND IS MADE HAPPY

Several months ago it was suggested that members of the Help-One-A-Month Club assist overseas Unity students who were having difficulty in renewing their subscriptions, yet were in need of Truth literature.

A little friend in the British West Indies writes of her delight on learning that her *Wee Wisdom* subscription has been renewed through the Help-One-A-Month Club. She says:

"I could hardly believe it—a year's gift of *Wee Wisdom* from an unknown friend! How can I convey my thanks? Please say I am truly and indeed grateful. Since the end of my subscription Mother has been trying to renew it. I am the baby of the family, and my mother has handed *Wee Wisdom* from the eldest right down to me, and the others are well on the way of Truth, which brings them success in life."

The only requirement for membership in the Help-One-A-Month Club is that you send one gift subscription each month to someone you want to help and inspire. You may send the name of a friend, or if you wish, the name of an overseas student will be supplied. Address your letter to the Help-One-A-Month Club, 917 Tracy Avenue, Kansas City, Missouri.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—H. Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—A. Hopkins, Unity, 1300 Grand
Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield
Bakersfield—Della Shutts (LT) Unity, Southern hotel
Berkeley—S. Scott (LT) Unity, Club House, 2401 Dwight Way
Beverly Hills—Ruth Rae, Unity, 242½ S Beverly Dr
Compton—May Butterworth (LT) Unity, 210 S Chester
Gardena—M. Butterworth (LT) Unity, 1052 W Gardena blvd
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, 724 South st (mailing add)
Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews
Inglewood—Maude Galpin, Unity, 108 Queen and La Brea
Ione—Hazel Merriweather, Unity Cen
La Canada—Loretta Hennessy (LT) 4321 Canon dr
Long Beach—Louise Newman, Unity, 432 Locust
Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, R K O bldg
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison
Pasadena—Lily Stack, Unity, 699 E Walnut
Reseda—Nannie Highnote, Unity, 18636 Ingomar
Riverside—Katharine Sweaney (LT) Unity, 4044 8
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post
Santa Ana—Louise Newman, Unity Soc, Commercial bldg
Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 822 N Center
Taft—Della Shutts (LT) Taft Unity, Fox hotel
Van Nuys—Mary Hider, Unity, Platt bldg
Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Unity Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, Y W C A
Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9
Jacksonville—Henrietta Miscally, Unity, 725 Hogan
Lakeland—Ida Decker (LT) Unity, New Florida hotel
Miami—May Stoiber, Unity, 128 S E 3d; Lillie Saunders (LT) Unity (col) 1952 N W 2
Orlando—Carolyn Parsons, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5 ave S
Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity Soc, De Soto hotel
Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—C. Scott, Unity, Pinney bldg
Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library
Chicago—W. and Anna Hoschouer, Unity,

25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 218 Dechman; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 411 Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington

Muncie—F. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Lawrence—N. Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity Cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—O. A. Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Mass

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Roxie Miller (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 316 Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 and Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—V. Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E

Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Soc, 11A Midland ave

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, 411 W Water

Flushing—Renee Klaus (LT) Unity Cen, 136-31 Roosevelt

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Laura Hyer, Unity, (entrance) 1 W 47th;

Richard Lynch, 130 Central Park So (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130

Rochester—Hobart and Ruth Gillespie (LT) Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 40 Mitchell Pl

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st NW

Cincinnati—M. Norwood, M. Leslie (LT) Unity, 26 E 6; E. Smith, Oakley Unity, 3041 Madison

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) Hotel Virginia

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—L. Matthews (LT) Unity, Cook tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity Cl, Y M C A

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20

Baker—C. Scott, Unity, Baker hotel

La Grande—C. Scott, Unity, Sacajawea hotel

Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca

Nashville—M. Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson

Dallas—M. Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—C. Scott, Unity, Mueller bldg

Seattle—Paul Rigby, Unity Cen, 1905½ 3; Estelle Key, 2120 California (mailing add)

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—B. Brown (LT) Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity Cen, Commerce bldg

CANADA

Calgary—N. Elliott, Unity, 221A 8 ave W

Regina—R. Kemp (LT) Unity, Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W

Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—D. Johnson, Unity, "Clendor" Mount Road Upton

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Fresno—Unity Cen, 1360 Echo

Hollywood—Truth Cen, 1615 N Cherokee

Huntington Park—E. Willis, 2512 Randolph

Los Angeles—Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; C Assembly, 1800 Alice; Meta Lib and Book Shoppe, 532 16, Rm 416

Palo Alto—C Assembly, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—C Assembly, Women's Club house

Sacramento—Church of the Truth, 1415 27
San Diego—Unity, 1017 7
San Francisco—Meta Lib, 177 Post; Mission Truth cen, 20 and Capp
San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 277 E Arrellaga

COLORADO

Denver—Herrick Book & Supply Co, 1015½ 15; Publication Book Store, 514 15
Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main
Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—V. Edwards, 205 E Stoughton
Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich
Decatur—Unity Cen, 421 N Main

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Reno Unity Cen, Clay Peters bldg

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 89-39 163
New York City—New York Cen of Truth (col), 2523 7 ave; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42
Syracuse—New Thought, 155 E Onondaga; Blanche Marie Peters, 116 S Salina

OHIO

Cleveland—Church of Truth, Hotel Olmstead

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

OREGON

Eugene—Truth Cen, Miner bldg
Portland—Meta Lib, 721 S W 11

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
West Chester—Christ Truth Ministry, 600 Farmer's and Mechanic's bldg, High and Market st

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche
Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg
Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Sydney—New Thought Cen, The Block, 428 George; Mrs. Albert Russell, 350 George St

CANADA

Calgary—Church of Truth, 810A 1st W
Edmonton—Unity Cen, Empire blk
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Drake hotel
Saskatoon—Unity Cen, Grain bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Meta Cen, Hotel Georgia
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 265 Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon
Easington Village, Durham—Thomas W. Merrington, 11 Sea View
Leicester—Emma Dansan, 98 Kedleston rd
Liverpool—Unity Cen, 12 Williamson
London—L. N. Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st
Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

HOLLAND

Amsterdam—The Holland-Hamblin House, Oosterpark 27

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt. Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 123 Ansteys bldg, Joubert st

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Cl, Item Ovim NER

"It May Help Others"

These words explained the mission of a successful businessman who asked that the story of his healing of the liquor habit through his study

of Truth and the prayers of Silent Unity be told. He had lost home, wife, position, and his own self-respect because he could not leave liquor alone. How he was able to overcome this habit and make a new life for himself is told by Eleanor Lampman in the interview "God Is My Help" appearing in June *Unity*. Watch for it.

"You Cannot Escape God's Love"

Frank B. Whitney gives you this comforting assurance in his book *Mightier than Circumstance*. If you feel that conditions sometimes intrude between you and the good that God intends you to have, these practical articles and inspiring poems will show you how to surmount difficulties. You will know that nothing can keep God's love from blessing you wherever you are.

Library Buys Fifty Copies

From a town in Michigan a friend sends an interesting bit of news about *Lessons in Truth*. It seems that she had lent her own copy to the local library, and when ten months later she sent her daughter to

ask for it, the clerk said that the library had ordered fifty copies of the book.

Lessons in Truth is greeted with much enthusiasm by new readers. Yet it is equally popular with those who have read it again and again; for it is a book that never grows old. With each reading one finds some new and wonderful thought by which to live.

Unity Programs Bless This Home

Many letters are received each day telling of the blessings the Unity radio programs bring into homes from coast

to coast. Whole families pause to listen to "Morning Inspirations." One friend in New York writes:

"I think Unity's program the most important program on the air each day. Why, if that grand little talk were not to come into our home every morning we'd be lost. Unity's message lifts our spirits, gives us courage, inspires us to want and to try to do great things, and to do our best to overcome our shortcomings."

A schedule giving the stations and the time of broadcast will be sent you free of charge. Address a card or letter to the Radio Department, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

A Truth Treatment for Headaches

What statement may I use to demonstrate healing of a headache? This question is frequently asked by Truth students, and it is answered on page 53 of *Divine Remedies*. Specific statements for overcoming other bodily inharmonies are also given.

A Unity Reader Comments

"My husband is in 'Who's Who' and receives many questionnaires. Recently one came asking what magazine he considered the most important to his family or in his business. He replied simply, *'Unity.'* That tells a wonderful story. Our whole life has changed and is constantly changing under your marvelous guidance."

Common-sense Religion

Many young people, though formerly indifferent to religion, become enthusiastic about *Progress* magazine. "My

eldest son, now twenty, has for years been quite indifferent to any phase of religion," writes a father. "He is now away from home, and I was definitely led to order *Progress* for him. He has expressed his appreciation of the magazine. 'It is the most common-sense religious idea yet,' he says. He is really interested."

Progress appeals to anyone who likes to keep a young viewpoint. $1 a year.

How to Use Faith in Wartime

That faith and Truth are effective in wartime as well as in time of peace is demonstrated by a Truth student who tells the story of her experiences in the booklet *How to Use Faith in Wartime.*

If you have friends who are in the war zone or who are undergoing trying experiences at home this little booklet will strengthen their faith.

How to Prepare Vegetarian Meals

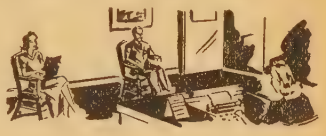
Many homemakers would like to serve vegetarian meals if they had planned menus and recipes for preparing vegetables and fruits.

Meatless Meals gives more than 300 recipes, a classification of foods, menus for each season and directions for cooking vegetables so as to retain their vital elements. It is bound in linen.

The Science of Food and Cookery contains scientific information about foods and nutrition, gives corrective diets, suggestions for menus, and more than 500 practical recipes. It is bound in washable green cloth.

"Faith That Removes Mountains"

A friend in Missouri writes that she had searched for work for almost two years. Her child and her mother and father were dependent upon



her, and there seemed to be no way out of their difficulties. As she went from office to office in search of work she found a copy of *Weekly Unity.* After reading it she wrote to Silent Unity for prayers.

Her prayers were indeed answered. Not only did she find work but her father also. "Blessings have been pouring into my home," she writes. "Food, winter coal, money for bills, and the large blessing of knowing that the necessities of life are provided by God."

Know Yourself

A friend in Nebraska writes:

"I find the book *What Are You?* by Imelda Octavia Shanklin such a wonderful help to me that I keep passing my copy on to some friend in need.

What Are You? helps you to understand yourself better and inspires you to continue to express your best.

A Note from England

A friend tells of reading *Unity's Fifty Golden Years:*

"The history of Unity has inspired us and strengthened our faith. The whole thing makes us both very grateful for the opportunity of working with you in your daily affirmations."

"What Is God?"

Children often ask this question along with others that are as difficult to answer.

The *Unity Primary Lessons* for children will help you to answer these questions and they will teach boys and girls the fundamentals of Truth. These lessons are printed on loose-leaf sheets, a sheet for each lesson. Drawings, some in color, illustrate each lesson.

If you are working with children in a group, in Sunday school, in school, or at home, these *Unity Primary Lessons* will help you.

One lesson for each week of a three-month period costs 20 cents, or the year's supply may be had for 70 cents.

How to Concentrate

Many students feel as though they are kept from the good they desire because of their inability to concentrate.

In chapter 6 of his book *The Sunlit Way* Ernest C. Wilson tells how to concentrate and gives pointers for helping the student to prevent little troublesome thoughts from intruding.

"Sight out of Blindness"

A blind friend in Australia writes of the way he is helping to spread Truth. He learned of a "Happy Hour Group"—elderly women, most of them living on old-age pensions—and he gave them

his copies of *Unity* magazine after they had been read to him. He now transcribes *Braille Daily Word* on the typewriter and supplies the group with copies.

Wee Wisdom is also published in Braille for boys and girls who cannot see. Subscriptions for these magazines are sent free to all persons who desire them and can read Braille, Grade 1½. *Lessons in Truth* and *Finding the Christ* are also sent free to libraries and homes for the blind.

Letters in Braille addressed to Silent Unity are now answered in Braille so that the correspondent himself can read it. This work is supported by love offerings of friends who wish to give thanks for their own sight.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again — flexible $2; cloth	$1.00
	Directions for Beginners — *Spanish*, $.10; *German, English*	.25
	*God Is the Answer — flexible $2; cloth	1.00
	How I Used Truth — flexible $2; cloth	1.00
	How I Used Truth — *Italian, French, German*	.75
	Lessons in Truth — flexible $2; cloth	1.00
	Lessons in Truth — *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — flexible $2; cloth	1.00
	Lovingly in the Hands of the Father — flexible $2; cloth	1.00
	Master Class Lessons — flexible $2; cloth	1.00
	*New Ways to Solve Old Problems — flexible $2; cloth	1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God — flexible $2; cloth	1.00
On Healing	Christian Healing — flexible $2; *English* or *German, cloth*	1.00
	Divine Remedies	.50
	*Jesus Christ Heals — flexible $2; cloth	1.00
	Truth Ideas of an M. D. — flexible $2; cloth	1.00
	You Can Be Healed — flexible $2; cloth	1.00
For the Home	Meatless Meals — cloth	1.00
	Science of Food and Cookery, The — cloth	2.50
	You and Your Child — flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ — *German, Swedish, English*	.25
	Have We Lived Before? — flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance — flexible $2; cloth	1.00
	Prosperity — flexible $2; cloth	1.00
	Sunlit Way, The — flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years — de luxe $3; plastic	1.00
	How to Use Faith in Wartime — (12 for $1)	.10
Devotional	All Things Made New — flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The — cloth	1.50
	Metaphysical Dictionary	10.00
	Mysteries of Genesis — flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth — flexible $2; cloth	1.00
	Twelve Powers of Man, The — flexible $2; cloth	1.00
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"Large Asking and Large Expectation on Our Part Honor God"

IF you are seeking a more abundant supply of all good things to make your life richer you must learn to ask largely and to expect to receive abundantly. This is easy when you use the Prosperity Bank drill to help you.

The daily habit of praying in a positive, affirmative way, of blessing the substance you have, and of sharing it with others helps you establish yourself in a consciousness of plenty. You become more aware of the blessings you have, and your mind and heart are open to receive more of God's goodness.

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Simply fill out the blank below and return it to us and the subscriptions will be entered at once.

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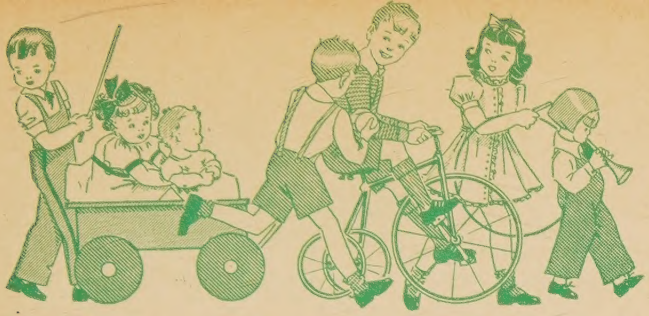
   City ..... State .....

MY NAME .....

Street .....

City ..... State .....

U-5-40



A Truth Magazine FOR BOYS AND GIRLS

How often we hear someone say, "I wish I could have learned Truth when I was young. My life would have been different."

Wee Wisdom, Unity's magazine for boys and girls, makes it possible for children to learn Truth during their formative years and to establish habits of right thinking and acting while they are young.

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Wee Wisdom

917 TRACY, KANSAS CITY, MO.

In the Quiet Place

Ann Baily Lord

Art thou puzzled, mind of mine?
In the quiet place within
There is peace for all thy troubles;
For there is wisdom.

Art thou faint, oh, mind of mine?
In the quiet place within
There is strength to bear thy burdens;
For there is power.

Hast been sorely torn and beaten?
In the quiet place within
There is balm for thy true healing;
For there is love.

Seek the source, oh, mind of mine,
In the quiet place within;
Drink you deep from living streams;
For there is God.